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The Canadian Jewish news

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Mideast aid plan proposed by Peres

By DAVID FRIEDMAN

WASHINGTON (JTA) — The Reagan administration said last week it has agreed to study a proposal by Israeli Premier Shimon Peres for the creation of a Marshall Plan — a development fund for the Middle East "as the way to foster a better climate for peace" in the region.

"While we see potential political and financial obstacles to the Prime Minister's proposal, we support its overall objective: economic development for peace in the region," state department spokesman Bernard Kalb said.

Kalb said that Peres discussed the economic plan, which would be financed by various countries and international banks, during his talks here with Secretary of State George Shultz and other administration officials.

The U.S. has agreed to discuss the proposal with its allies, according to Kalb. Peres reportedly has urged that the U.S., Canada and other major Western industrialized countries, including Japan, to finance a $20 to $30 billion development fund. He will discuss the idea with Canadian external affairs minister Joe Clark in Israel this week.

Peres argued in public statements that the West Europeans could return some of the large amount of money they have saved from the drop in the oil prices to the Arab countries, which are suffering economically because of the falling prices.

Peres apparently believes this pragmatic approach is needed to foster the peace process at a time when the political effort appears stalled.

But a major problem, even if the Arab countries were to agree, is how the fund would be financed at a time when the U.S. is going through a budget crunch.

When Peres was asked how it would be financed at a press conference here, he quipped, "not through Gramm-Rudman," a reference to the recently enacted U.S. law requiring budget mandatory budget cuts if the federal deficit is not reduced by fixed annual guidelines. Kalb said that it was too early to discuss financing.

Peres warned that "the whole Middle East can burst into flames" unless the looming "economic catastrophe" in the region is averted.

"The economic issue is becoming the most urgent issue in the Middle East," Peres asserted at a meeting with Israeli reporters and later at a meeting with the Conference at Presidents of Major American Jewish Organizations at the Regency Hotel.

The Prime Minister claimed that Egypt, Jordan, Syria and Lebanon are heading toward an economic disaster and their foreign currency reserves are at an alarmingly low ebb.

"We have to try to be ahead of the storm before the whole area bursts into flame," Peres said. He said economic stability in the region is necessary to create a political atmosphere to reach a peace settlement.

Major Jewish conferences

Reform, JWB meet in To.

TORONTO — Toronto will be the scene this week of two major Jewish conferences.

From April 8 to 13 at the Harbour Castle Hilton hotel, 500 delegates from around the world are expected to attend the 23rd international conference of the World Union for Progressive Judaism, the worldwide umbrella group for Reform, Liberal and Progressive Jews.

Representing 1.3 million Reform Jews around the world, the WUPJ's conference will re-examine policies, evaluate objectives and tackle problems facing Reform Jews everywhere.

Delegates from 20 countries, including Israel, are expected to attend.

This marks the first time in the WUPJ's 60-year history that its conference is being held outside Europe or Israel.

The theme of the 6-day meeting is Progressive Judaism: Confrontation or Cooperation?

For more information on the WUPJ conference, call (416) 787-9838.

The second conference on tap for Toronto is the Jewish Welfare Board (JWB) biennial convention, April 9-13. Approximately 1,500 delegates from across North America and abroad are expected for the 5-day meeting.

The convention, the first to be held in Canada in 15 years, will give delegates from JWB the opportunity to meet and discuss program ideas, leadership development, the problems they face and to exchange information.

JWB is the central service agency of some 275 Jewish community centres, YM-YWHAs and camps serving more than 1 million Jews.

A number of political personalities will attend a reception during the convention at the Sheraton Convention Centre, including Lieutenant-Governor Lincoln Alexander and Premier David Peterson.

Biennial 86 is open to the public, with a registration cost of $60. For more information, contact Barbara Lampcov at 636-1880.

Ceremony for Refuseniks

B'nai B'rith Canada is calling on mayors of 25 Canadian cities to bestow honorary citizenships on individual Soviet Refuseniks at noon, April 18 — the Friday before Passover.

Almost all the mayors have agreed and BB is waiting for the others to announce they will participate.

The simultaneous ceremonies will take place at 25 city halls across the country, BB says. In Toronto, they are expected to be held in Metro council chambers, where the mayors of all six Metro municipalities are expected to take part.

The ceremonies will involve a mayor along with a delegation from B'nai B'rith, B'nai B'rith Youth Organization and Hillel. The mayors will be presented with "freedom packages," comprised of a box of matzoh, a bottle of wine, and a Haggadah.

Inside this issue:

Another Viewpoints

There's an edition of Viewpoints inside.

We draw your attention to the Editor's Notebook column on page 2 of Viewpoints which emphasizes that "The Canadian Jewish News has no connection with Viewpoints other than to print the publication and distribute it, with proper financial compensation. The editorial policy of Viewpoints is determined solely by our Editorial Board."

The CJN is in complete accord with this statement.

Passover deadlines

Because of the Passover holidays, editorial deadlines for the May 1 and May 8 issues are advanced.

Deadline for the May 1 issue is Friday, April 18 at 5 p.m. Deadline for the May 8 issue is Monday, April 28 at 5 p.m.

Your cooperation will be appreciated.

One man's shvitz...

WASHINGTON (JTA) — Israeli Premier Shimon Peres does not apparently have the desire for exercise displayed by so many American governmental leaders.

At a "photo opportunity" during his meeting with Vice-President George Bush at the White House, Bush was heard telling Peres about his tennis game.

Bush asked Peres whether he plays tennis, and when the response was negative, he asked the Premier if he jogs or does any other exercise since he looks so fit.

"I run the Israeli cabinet," Peres replied.

Peres raises "new ideas" with top U.S. officials

WASHINGTON (JTA) — Prime Minister Shimon Peres returned to Israel last week after winding up a 4-day visit to the U.S. Peres, who discussed a wide range of issues with top Reagan administration officials, said he had raised "new ideas" to get Arab-Israeli peace talks off the ground.

Peres, following talks with Secretary of State George Shultz and Vice-President George Bush, refused to spell out his ideas. He called for some "quiet diplomacy right now, insisting that "no doors should be shut."

Peres said he believed that new initiatives should come from the Arabs. But he stressed that the United States is coordinating the suggestions that are being made.

The initiatives discussed with the Reagan administration are in the "early stages" and have to be checked with "some of our neighbors," Peres said.

Meeting with reporters at his Sheraton Grand Hotel suite, Peres also said he expected the Reagan administration to release in the coming days half of the remaining $750 million in U.S. emergency economic aid appropriated for Israel last year. And the final $375 million, he said, would be disbursed before Oct. 1.

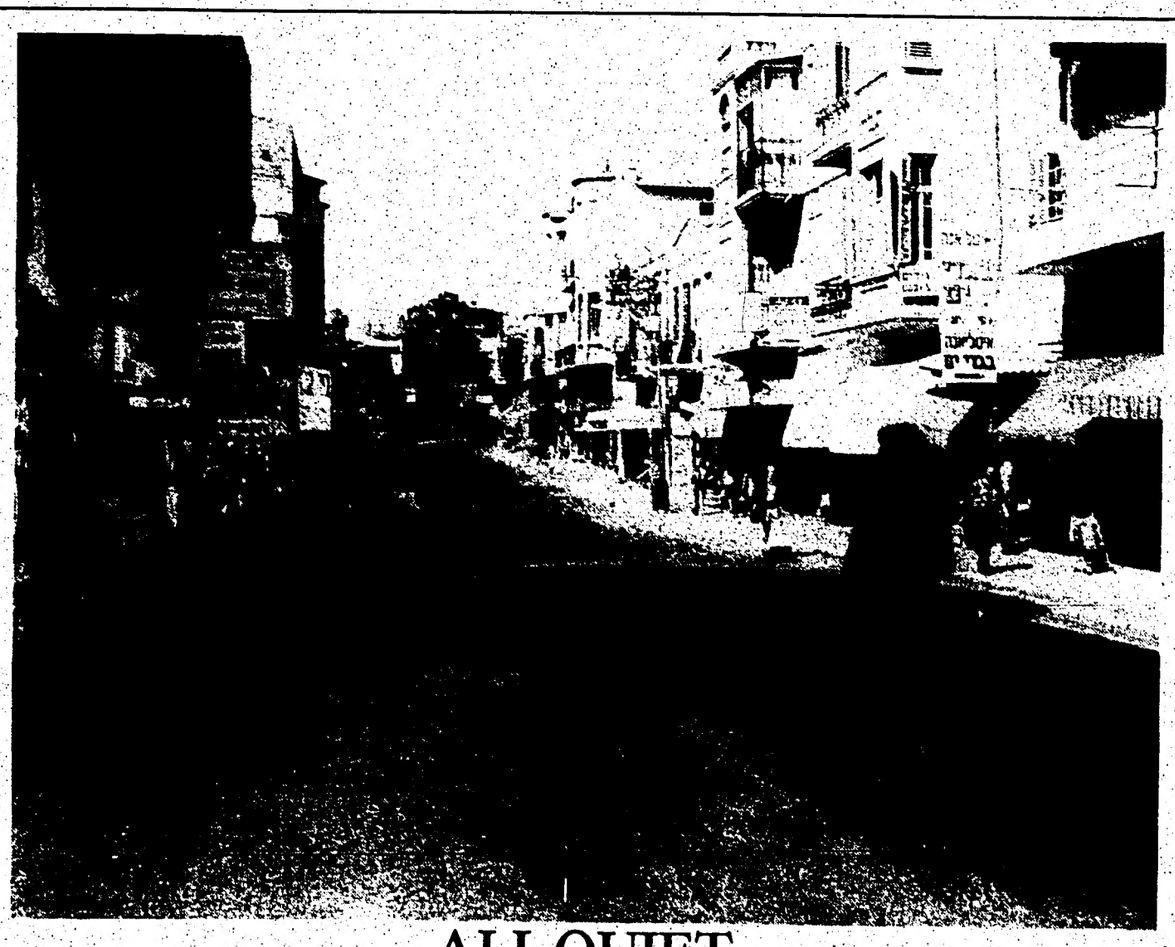
Shultz warmly praised Israel's economic recovery program, but noted that it was still "in midstream." He urged Israel to impose greater budget cuts and to try to further promote exports.

At a state department luncheon, the secretary also urged Israel to continue to denationalize failing public industries. Peres, in reply, agreed, insisting that the Israeli government should try to focus on foreign affairs and security and to let the country's business interests be dominated by the free enterprise system.

Shultz and Peres praised Operation Independence, the private task force of American businessmen trying to promote economic growth in Israel. Members of that project, led by Max Fisher of Detroit, joined Peres, Shultz and other senior U.S. and Israeli officials at the luncheon.

Peres in referring to

[Cont'd. on page 33]



ALL QUIET...

Nachalat Benjamin, one of the oldest streets in Tel Aviv's business district, has been sealed off from motor traffic and has become a pedestrians' delight. The only vehicles seen on the street are baby carriages. [IPPA photo]

Clark will visit Israel in travels

OTTAWA — **External Affairs Minister Joe Clark is touring the Middle East this week, the first time a Conservative minister has visited the region since the Tories came to power in September, 1984.**

Clark's 11-day tour will take him to Saudi Arabia, Jordan, Egypt and Israel. He is being accompanied by his wife, Maureen McTeer.

In Israel this week, Clark will meet with Prime Minister Shimon Peres and Foreign Minister Yitzhak Shamir.

The minister will also tour Bethlehem and Jerusalem, where he will visit the Yad Vashem Holocaust memorial. He will pay a visit to an eye hospital for West Bank Palestinians in East Jerusalem.

Clark is meeting with the heads of state of all four countries and talks are expected to centre on slumping world oil prices, economic ties, technological exchanges and the Mideast peace process.

Joe Clark

• At a Jordan press conference Clark called on the PLO to reject violence and respect the integrity of Israel.

World-National

Leitner's poetic strain grasps reader

By
RABBI W. GUNTHER PLAUT

Several years ago I called attention to a slender volume by a new author. Called Broken Fragments, the book told the story of a young girl's experiences in Auschwitz and did so with such tender feeling and clarity of language that I was reminded of Anne Frank. I wrote then that in some ways Isabella Leitner had written the book that Anne, who died at Bergen-Belsen, had not been not privileged to write (or publish, for there is the possibility that she kept on writing in the concentration camp, but nothing survived that time save the report of her death).

Rabbi Plaut

Among the comments I received on my article was one that took me to task for my "exaggerated praise" of Isabella Leitner's book. The writer quite evidently felt that I had somehow demeaned Anne Frank by comparing a latter-day memoir with her immortal classic. I did not then, nor do I now, think that recognizing excellence in one writer casts shadows on another. Besides, each person has a right to be compared with the best, as Virginia Woolf (or was it Thomas Wolfe?) once wrote.

Now Ms. Leitner, in cooperation with her husband, has written a follow-up on her earlier remembrances. She calls it Saving the Fragments, with a sub-title From Auschwitz to New York. I am happy to report that the new, and also very slender, volume has the flavor of her earlier work. Its large-print 131 pages can be read in two easy sittings. It is the story of Isabella's and her two sisters' liberation and of their remarkable wartime journal from the Black Sea to New York, their search for their father and brother, a search crowned with success; and their hope of finding their mother and other sister, a hope that was dashed. How can one set a tombstone in the sky? she writes, recollecting the smoke drifting upward from the chimneys. Whenever she looks heavenward, it seems, she sees a trace of her mother and sister painted in the firmament.

Isabella Leitner's book is not, like Anne Frank's, a diary. It has none of the immediacy of the latter's daily record, nor the wise innocence of a young girl. She writes about things that happened more than 40 years ago, and she writes as a married woman and mother of two sons. Yet maturity has not washed away either the wonder or the pain, nor has distance romanticized the past. Best of all, a poetic strain runs through these pages and grasps the reader with its power.

There is the sub-theme of generational conflict between the young girl shorn not only of her hair but also of her faith, and her believing and ultra-observant father, a conflict that remains unresolved, despite the love that binds to him and her siblings (incidentally, her brother is Philip Katz, director of Canadian Friends of Ben-Gurion University). On occasion I felt that there was a bit too much of her loving sweetness, but then reminded myself that in our age that can hardly be a serious criticism.

Lastly, there is the recognition that the remembrance of Auschwitz and all that word encompasses cannot be shelved and forgotten. It remains an evil and ever-present reality. Some survivors have found it easier to be silent about it all, but other have chosen to speak of it. I am grateful that Ms. Leitner chose the latter path.

Saving the Fragments is published by New American Library, New York and Scarborough.

Test-tube frozen embryo baby is born in Israel

TEL AVIV (JTA) —

Israel's first test-tube baby, born from a frozen embryo — and only the fifth such birth in the world — was delivered by caesarean section at the Sheba Government Hospital at Tel Hashomer last week.

Both the daughter and 30-year-old mother, Nilli Arad, were reported to be doing extremely well.

According to Prof. Shlomo Mashiach, head of the Sheba obstetrics department, Israel was only the third country in which frozen embryos had been successfully reimplanted, after four other births in Melbourne, Australia, and Cambridge, England.

Pollard affair fails to harm ties

By
WOLF BLITZER

WASHINGTON —

U.S.-Israeli relations clearly have bounced back from the strains which surfaced last November when Jonathan Jay Pollard, an American naval intelligence analyst, was arrested on charges of spying for Israel.

The Israeli government, fortunately, moved quickly to patch up that problem. After a formal apology and a promise that such espionage would never recur, Israel invited a team of American governmental investigators to come to Israel to learn first hand exactly how that blunder had occurred and to receive all of the stolen documents.

The American team, including officials from the state department, the justice department, the Pentagon, the FBI, the CIA and the U.S. attorney's office for the District of Columbia, returned home rather satisfied with Israel's explanation and cooperation. The state department issued a statement effectively closing the case — at least as far as U.S.-Israeli relations were concerned.

But Pollard remains in jail. A secret grand jury has been meeting since his arrest but no formal indictment have yet been filed.

His wife, Anne Henderson-Pollard, has been released on bail after spending some three months in jail. All indications are that Pollard's lawyers and government prosecutors are in the midst of some heavy "plea bargaining" whereby the naval analyst might face a reduced sentence in exchange for pleading guilty.

Clearly, both the U.S. and Israeli governments want to avoid a situation whereby Pollard might plead innocent. That would lead to a long drawn out trial which would almost certainly prove very embarrassing to Washington and Jerusalem.

For one thing, it would keep the issues of his arrest alive in the news media throughout the period of the actual trial. Pollard's lawyers also understand this, and are therefore, negotiating from a position of some strength.

For Prime Minister Shimon Peres and other Israeli leaders, the Pollard affair was a nightmare. The American Jewish community was understandably alarmed that an apparently loosely-controlled element in the Israeli intelligence community had recruited Pollard, himself a Jew.

Beyond Israel's speedy and successful effort to calm tensions resulting from the Pollard affair, there are other reasons why Peres was welcomed in Washington last week.

First, Shultz has been very impressed by Israel's economic recovery program. The secretary, himself an economist who has taken a keen interest in Israel's problems, has said that Israel still has a long way to go before completing the job. But so far, Israel has moved in the right direction.

That does not necessarily mean that Shultz is quickly going to authorize the release of the remaining $750 million in emergency economic assistance which Congress appropriated for Israel last year. State department economic experts have been concerned about reports that Peres is prepared to "bail out" some ailing Israeli companies, such as Solel Boneh. They fear that giving Israel the $750 million right now might have the unintended effect of encouraging the Israeli government to undertake such a course of action.

The Americans want to see the Israeli government denationalize as much of the country's industrial base as possible. Private enterprise and the economics of the marketplace are seen in Washington as more effective in turning Israel's economic situation around.

What Washington would like to see, moreover, is an accelerated drive to sell publicly-owned companies to private investors — as quickly as possible. This helps to explain why Shultz and other U.S. officials have taken such an interest in Operation Independence, an impressive task force sponsored by most of the American Jewish community's wealthiest businessmen.

They have been trying to expand Israel's export industries by encouraging private American financial investments there. Shultz already has met with the leaders on several occasions.

* * *

In recent months, the Prime Minister has been well-briefed by the Israeli embassy in Washington and by American Jewish political activists about the prevailing Gramm-Rudman mood in the U.S. capital demanding greater federal budget cuts across the board. In the already approved 1986 fiscal year foreign aid bill, Israel was forced to do without $51 million in economic and $77 in military grants because of the mandatory Gramm-Rudman reductions.

The 1987 fiscal year foreign aid proposal is now before congress. Like last year's, it includes $1.2 billion in economic and $1.8 billion in military grants — for a total of $3 billion. But if Congress should raise the overall federal budget ceiling, as is quite possible, fresh Gramm-Rudman cuts will be implemented automatically. Again, Israel might be asked to do with less than promised. And the next round of cuts could produce even bigger losses for Israel.

Thus, Israeli officials in Washington and pro-Israeli lobbyists on Capitol Hill sense that Israel would be doing quite well if it simply managed to obtain the entire $3 billion package without any cuts. No one is seriously talking about trying to increase that funding for Israel — as was the case in years past.

Israeli officials were considering some other indirect ways to try to get more U.S. economic support. There is talk of contracting Israel to undertake increased developmental assistance projects for the U.S. in the Third World.

Peres has already proposed the creation of a new U.S.-sponsored international development program, along the lines of the post World War II Marshall Plan. Such a new fund, which presumably would include West European support, would finance developmental projects around the world. Israel hopes that its technological expertise could be used in the program.

* * *

There are other issues on the U.S.-Israeli agenda right now.

The Americans were certainly pleased that the Israeli government decided against waging an all-out fight against the proposed $350 million arms sale to Saudi Arabia. The American Israel Public Affairs Committee (AIPAC), the pro-Israeli lobbying group in Washington, has subsequently made the same decision. The sale is now likely to win approval, although some Democratic legislators, led by Sen. Alan Cranston of California, are continuing to express strong opposition. They also were deeply upset by what they charged was AIPAC's decision to pull the rug out from under their feet. AIPAC earlier had made a major issue of the sale.

U.S. and Israeli officials agree that the Arab-Israeli peace process is now stalled. Only the other day, the state department once again said the ball was currently in the PLO's court. Yasser Arafat and his followers would have to recognize UN Security Council Resolution 242 and 338 and accept Israel's right to exist "openly and unambiguously" before Washington would deal with them.

U.S. officials are not holding their breath waiting for such a breakthrough. And they don't see Jordan's King Hussein taking any serious unilateral steps toward Israel.

Dieting craze robs children of most valuable possession

By
RICHARD COHEN

WASHINGTON —

I give a lot of thought to time capsules. I think of things to put in them: items that if found a thousand years from now would say something about our culture. I have one of those items now. It's a newspaper story about 4th grade girls. About 80% of them are dieting.

The story ran in the Wall Street Journal a little while back and was based on a study of San Francisco kids by the University of California. The Journal was dismayed by the study's findings. So it went far from the trendy West Coast to the Chicago suburbs and asked 9-year-old girls there if they were dieting too. More than half said they were.

They were dieting even though they were not overweight, even though they were just kids and their bodies consumed calories like a seal does fish — even though, to tell the truth, if they were a bit fat it would be no big deal. They don't date. They don't get asked out. If there is a time in your life when you ought to be able to be a bit overweight, it's the 4th grade.

No more. Now the concerns of adults are the anxieties of young children and the neuroses of older ones. (A different story reports that 13% of high-school sophomores diet by purging themselves.) They worry about divorce because there is so much of it around. They worry about nuclear war because you don't have to be old or fighting at the front to get killed. And now, at the age of 9, they worry about their weight.

The dieting craze is just another example of kids being robbed of their most valuable possession — childhood. After all, that's the one time you ought to be able to drink lots of milk and eat all the ice cream that can fit and not worry about calories. If you're a kid, you can eat like that and still look okay — or, if you don't, what does it matter?

The dieting of children is a pathetic example of form without function. They want to look sexy but, for the moment at least, it is physiologically beyond them. In fact, they're parodying adult life. If you want to see what we look like to our kids, look at what our kids are doing. They're counting calories. They know the names of all the fad diets. They can talk about bulk and fats, good calories and bad calories and some of them exercise, the Journal reports, to the Jane Fonda workout video. These kids are a mirror, showing us what we look like to them. The girl who reports that her mother uses pliers to zip her jeans is, naturally, on a diet herself.

In A Distant Mirror, Barbara Tuchman wrote about the 14th century, the epoch of the Black Death, when fully one-third of Europe's population perished. The century was marked by the extreme youthfulness of the population, maybe half under the age of 21. There was an absence of adult leadership and mature values. Society in general was childish.

The dieting craze is an example of childishness in our own era. Adults not only want to look youthful, but they look to youth for approval. Take the commercial for a dieting aid in which one little girl asks another how her mother stays so pretty. The girls are French, suggesting sophistication and worldliness. They both admire the mother's beauty. One envies her friend for it while the other, the daughter, is proud as could be. The commercial may be pretty, but its message is not. It says that if you want the admiration of your children, you had better stay slim.

This completes the circle. Children want to be like adults and adults want to be like children. That neither can be the other ought to be obvious, but it is not. The kids of America are dieting because the adults of America are dieting. If need be, we will risk our health to look healthy. And for women, especially, the standards are becoming more and more difficult to meet. One researcher says that from 1958 to 1978, the Playboy centrefold girls got thinner and thinner until now they are some 16% slimmer than the average women their age — staple not included.

Libya is important, Central America, too. But if there is a story of our times, the Wall Street Journal has chronicled it — a candidate for a time capsule that future generations should read — assuming, of course, they can read. As for me, for the sake of our children, I'm going to show some leadership.

I'm off to lunch.

(Copyright Washington Post Writers Group)

Will olive branch be extended to Orthodoxy?

Reform convention to face controversial issues

By
RON CSILLAG

TORONTO —
Whither Reform Judaism?

That is no doubt *the* central question to be discussed this week when some 300 delegates from 20 countries, including the U.S., Holland, Britain, New Zealand, South Africa, Latin America and Israel, convene in Toronto for the 23rd international conference of the World Union for Progressive Judaism.

Between attacks on Reform Judaism from Orthodoxy and on occasion, from Conservative Jews, the unabashed low esteem with which Progressive Jews are regarded in South Africa and Israel and controversial issues like patrilineal descent and who is a Jew — Reform Judaism, in no uncertain terms, has its work cut out for it.

But Reform, Progressive and Liberal Jews the world over are at the same time basking in the glory of their strength, prosperity and growing acceptance. Their numbers are increasing partly because Jews today, Reform leaders say, have the freedom to choose what kind of Jews they'll be and because Reform "offers answers other streams of Judaism will not or cannot."

Once considered just this side of heresy, Reform today claims 1.3 million adherents, with successful congregations even in Israel.

And it's no accident that the WUPJ, the international umbrella group of Reform Jewry, is headquartered in Jerusalem.

Running until April 13, the conference, the first ever held outside Europe or Israel, will likely come to focus on a number of

Rabbi Michael Stroh

key issues, among them patrilineal descent, the controversial decision of U.S. Reform Jewry to recognize as Jews children of a Jewish father but non-Jewish mother; Jewish responses to nuclear disarmament; the place of women and youth and the issue that will likely galvanize all delegates: relations with Orthodoxy.

The conference's official theme — Progressive Judaism and World Jewry: Confrontation or Cooperation? — attests to the importance Reform Jews attach to opening avenues of dialogue with Orthodoxy.

"What I hope will come out of this conference is a statement which will really show to what extent Reform is committed to Jewish unity while not compromising its own ideals," says conference program coordinator Rabbi Dow Marmur of Toronto's Holy Blossom Temple.

Jewish unity is a key concern because of what both Reform and Orthodox Jews perceive as a growing rift between the two. The threat of a schism between the two is one of the very few things both sides agree on.

Last year, the warnings were sounded again. Rabbi Irving Greenberg, a leading Orthodox rabbi in the U.S., published findings showing that within decades, the Jewish people will split into two, mutually hostile camps unable and unwilling to marry each other.

According to the findings — which echoed other studies but in stronger language — disaster for the Jews is imminent because of trends in conversion, patrilineal descent and halachically illegitimate children (*mamzerim*).

Because Orthodox Jewry does not accept Reform's conversion techniques, divorce rules and stand on patrilineal descent, an estimated 750,000 to 1 million Jews by the year 2000 will have their Jewishness contested or denied. In other words, Greenberg predicted, a whole class of Jews will find itself outside the Jewish mainstream.

In short, nothing less than a Jewish social and religious civil war is feared, with Reform on one side and Orthodoxy and Conservatives on the other.

Logically, Orthodox Jews should pray for the health and welfare of Reform, as well as for Conservative Jews for the good of the people. But, Greenberg regretted, that's not the way it is going.

"Reform communities are being discriminated against," Marmur believes. "In Israel, for example, we are realizing more and more that the attempts by the religious parties to disenfranchise Reform are inspired by Orthodox groups in the Diaspora."

One of the high points of the conference, Marmur notes, will be a debate on Orthodox-Reform relations on April 10 at 8 p.m. between Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations — representing North American Reform Jewry — and Orthodox Rabbi Walter Wurzburger, the former rabbi at Toronto's Shaarei Shomayim Synagogue. Patrilineal descent is "bound to come up in one form or another," Marmur says.

The whole issue of lineage and who is a Jew is so hot that Marmur says he "wouldn't be surprised" if a split on the issue occurred between more liberal U.S. delegates and those from other countries.

But the conference's tone will centre on the need for bridge-building: "I am much more interested in a general statement on how committed Jews are to unity," Marmur says, while at the same time, there's the need to produce policy statements that clarify where Reform stands and how it will respond to Orthodox attacks.

How to create dialogue will surface in a special blue-ribbon commission report, headed by Rabbi Gunther Plaut, senior scholar at Holy Blossom Temple.

While intra-religious dialogue groups exists in the U.S., they are notably

Rabbi Gunther Plaut

absent everywhere else, Plaut says. His report will respond to Greenberg's findings, which he says "are a possibility," but he admits "we'll be treading in a very tender area."

Rabbi Michael Stroh of Toronto's Temple Har Zion agrees the key theme at the conference will be dialogue — no matter that those appealing for dialogue will be preaching largely to the converted.

"The major concern is what can be done not to overcome differences in beliefs that are irreconcilable but what can be done on both sides so that Jews do not split into sects.

"I think Reform should be willing to do things to make mutuality possible. And if Orthodoxy was willing to talk and say 'we don't want a split, we want some kind of national Beth Din with representation from all sides,' I think that would go far," says Stroh, head of Kadima — the Canadian Council of Reform Zionists.

"I don't expect the Orthodox to recognize my Judaism. I expect them to recognize me as a Jew."

Stroh says there is "ample precedent" for Orthodoxy to work with Reform without violating halacha. If Reform doesn't extend an olive branch then Orthodoxy won't, Stroh says. "We hope wisdom will prevail."

Reform leaders in Toronto, at least, agree that the official recognition bestowed on Reform Jews by Israel's Chief Rabbis in October, 1984, hasn't seeped down into mainstream Orthodoxy.

The Chief Rabbis said Reform Jews are bona fide Jews and the only thing at issue is Reform conversion. It was a radical departure from the position held and still held by millions of Orthodox Jews that Reform Jews are heretics.

But there will be other issues on the conference menu: areas figuring prominently will include discussion on ARZENU, the world council of Reform Zionists (of which Marmur is chairman); the relationship

Rabbi Dow Marmur

between Diaspora Jews and religious legislation in Israel; Soviet Jewry; Reform education and a keynote address by Rabbi Richard Hirsch, WUPJ director.

Undoubtedly, Hirsch will boast of Reform's courageous accomplishments in Israel: 15 Progressive congregations, two Reform kibbutzim and three ordained rabbis.

South Africa will present a 2-pronged problem: how Jews should respond to apartheid and how Reform Jews should respond to the second-class status in which they are seen by other Jews. The situation in South Africa has reached the point where Reform Jews have separate sections in Jewish cemeteries.

A highlight, organizers promise, will be a tribute luncheon April 11 to 85-year-old Max Enkin, a past president of the Canadian Council of Reform Congregations and of Holy Blossom Temple, with which he has had a 60-year relationship.

Enkin has also served as a national board member of the Union of American Hebrew Congregations and for more than 25 years, was treasurer of the Canadian Council of Christians and Jews.

He was the first president of Jewish Vocational Service of Toronto and has served on a variety of hospital boards and in Canadian friends organizations.

The luncheon will recognize Enkin's lifelong commitment to Reform Judaism and his many contributions to it.

While the overall goal of the meeting, according to Arthur Grant, director of the Canadian Council of Liberal Congregations, is to help Reform Jews strengthen "from within," and upgrade a sometimes poor self-image, it will also be a chance to convene.

"The central issue is unity in relation to the Orthodox.

"But it's also a time for Reform Jews to come together."

Yuzyk to address Deschenes issues in speech to BB

TORONTO —
Senator Paul Yuzyk will speak on the Deschenes Commission and the Ukrainian Canadian Community on April 15 when he and other parliamentarians address the board of governors of B'nai B'rith Canada during the board's 2-day meeting in Ottawa's Skyline Hotel.

B'nai B'rith president Harry Bick spoke of Yuzyk's "contribution and commitment to the enhancement of Jewish-Ukrainian relations in Canada," praising his advocacy of the need for dialogue between the two communities.

The April 14-15 meeting will mark the first gathering of the B'nai B'rith board in Ottawa in five years. The National Cabinet of the League for Human Rights of B'nai B'rith Canada will meet in Ottawa April 13 to discuss issues related to combating racism, bigotry, and anti-semitism in this country.

Multiculturalism Minister Otto Jelinek will address the board of governors at a reception for members of Parliament on April 14.

NDP House leader Ian Deans will speak to the board earlier in the day on Soviet Jewry, Canada's relations with the Soviet Union and the Middle East.

On the same day, Lloyd Axworthy, Liberal international trade critic, will speak on the implications of Canadian trade policy on the international scene.

"As Canadian Jewry's senior organization, B'nai B'rith Canada welcomes the opportunity to host such an event in Ottawa," said Bick.

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World-National

Parliamentary committee told:

Support for Israel in Canada's interest

By
DAVID LEVY

OTTAWA —
Canada might be far away from Israel geographically, and less dependent on Middle East oil than many countries, but it is in Canada's interests all the same to promote conditions under which Israel can continue to be a crucial link in Western defence policy.

Canada-Israel Committee national chairman Sidney Spivak told the Special Joint Committee (of the Senate and House of Commons) on Canada's International Relations recently that this was only one of many reasons why Canada should support Israel.

Spivak's presentation followed a 27-page CIC submission at the end of November last year that had set Canada's interest in Israel's security in a wider context of international security concerns.

At that time, the CIC submission had cautiously welcomed a momentum toward peace in the Middle East through the indirect diplomatic dialogue that had transpired between the Israeli government and King Hussein. This had shown Israel ready to accommodate Jordan's wish for some form of international auspices for initiating direct talks that might have included a joint Jordanian-Palestinian delegation.

But Spivak had to tell the Joint Committee five months later that "this momentum for peace has virtually dissipated." He blamed "other parties in the region and specifically the PLO."

Spivak told the Joint Committee of the serious risks that those who seek peace in the Middle East have to take, making it essential that countries outside the region offer their support for those confronting the risks directly. He welcomed Prime Minister Mulroney's declaration of support of Israeli Prime Minister Peres's initiative last October.

Canada should also support King Hussein's efforts to bring about negotiations "unfettered by the constraints of rejectionist pressures."

Spivak's follow-up addressed itself to those themes which the committee had identified as subjects of concentration and upon which factors relating to Israel and the Middle East might have significant impact.

The first of these subjects was the concern over international security — the Middle East's strategic importance and what that means for Canada, the problem of terrorism, the role of international organizations and peacekeeping.

Anything that threatens the East-West strategic balance, the flow of Middle East oil to international markets or international monetary stability, Spivak said, could significantly affect any country which, like Canada, is a member of the Western alliance and the community of Western industrialized countries.

"Western strategic interests in the Middle East necessitate a strong, stable and reliable presence in the area," Spivak said. "Israel's democratic institutions ensure stable government unmatched elsewhere in the volatile Middle East."

The original November submission to the Joint Committee had also advocated Canada's development of strong ties to Israel as a country of democratic institutions and an open society.

Spivak said that though Canada's friendship toward Israel had also to be matched by support for moderate Arab states, Canada cannot be neutral on questions directly affecting Israel's security.

"Canada's policies on the Arab-Israeli conflict must continue to be formulated against the background of Israel's signal contribution to the defence of democratic values and the protection of Western strategic interests in the Middle East," he said.

Efforts to move from confrontation to negotiation he called "the cardinal principle" of Canada's approach to that conflict, an approach that also avoided outside prescriptions of details of a settlement.

Canada's commitment to direct negotiations with the Palestinians Spivak described as "another critical element in its thinking about the Arab-Israeli conflict." But he urged recognition of the need for any parties to direct negotiations to be genuinely committed to peace, to the recognition of Israel's legitimacy and to reject terrorism and violence.

Spivak roundly condemned the PLO as both harbinger and practitioner of international terrorism and as a promoter of the Soviet position in the Middle East. He accused the PLO of undermining opportunities for the Palestinians to resolve their conflict with Israel, as well as other Middle East governments of promoting terrorism.

Zwaig to receive award from BGU

MONTREAL —
Melvin Zwaig will receive the Ben-Gurion University Distinguished Service Award in recognition of his recently completed 4-year tenure as national president of the university's Canadian Associates.

The award, in the form of an ancient pottery jug of the Second Iron Age, will be presented to Zwaig by his successor as Associates president, Harold Livergant of Toronto.

The presentation will be made at a tribute dinner to Zwaig, being jointly tendered by Shaare Zedek Congregation, State of Israel Bonds and the Montreal Associates of BGU on Tuesday, April 15. Principal speaker at the dinner wil be university president, Prof. Chaim Elata, who will travel to Montreal specifically for this event.

In addition to increased financial support of the university, notable among the many achievements of Zwaig's presidency was the 1984 international conference on freedom from hunger, The Right to Food, organized by the Montreal Associates. Four years earlier, while he was its president, the Montreal branch organized Beyond Oil, a symposium on energy.

Zwaig is a member of Ben-Gurion University's international board of governors, which he has served as a vice-chairman for several years. He is national executive partner of Spicer MacGillvray and chairman of the board of several of its associated companies.

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Jewish organizations appeal to secretary-general

UN will let Israel examine file on Waldheim

NEW YORK — The United Nations last week agreed to allow Israel to examine its War Crimes Commission file on former UN secretary-general Kurt Waldheim, who has been accused by the World Jewish Congress of serving in a Germany army unit during World War II which carried out atrocities in the Balkans.

The request for the file was made by Israeli UN ambassador Benjamin Netanyahu. The UN, which is believed to have some 40,000 names on the file, releases its documents only to a member nation.

Israel's action in asking for the file came after UN secretary-general Javier de Cuellar had been urged by representatives of four Jewish organizations to make public all documents and records concerning the wartime activities of Waldheim.

In a letter delivered to the office of the secretary-general after a rally at the Isaiah Wall, across from the UN, de Cuellar was also urged to "distance the international body of world peace from somebody who had defrauded the integrity of this noble organization."

In addition, the UN should support efforts to strip Waldheim of his UN benefits and any other connections and honors which affiliate him with the world organization, the letter said. Waldheim served as UN secretary-general from 1972 to 1981. His pension and other benefits from the UN are estimated at $100,000 a year.

The letter was signed by Israel Singer, secretary-general of the World Jewish Congress; Menachem R. Rosensaft, founding chairman of the International Network of Children of Jewish Holocaust Survivors; Malcolm Hoenlein, executive director of the Jewish Community Relations Council of New York; and Ayall Schanzer, chairman of the North American Jewish Students Network.

The controversy surrounding Waldheim's alleged Nazi activities, which have been disclosed over the past few weeks by the World Jewish Congress, continued last week with released documents showing Waldheim was on the operations staff of the military unit which carried out the Kozara massacres in wartime Yugoslavia.

According to captured Nazi documents signed by Waldheim, and released by the WJC, the former UN leader was an intelligence officer who delivered daily briefings to chief of the general staff of Army Group E, commanded by Gen. Alexander Loehr.

Further, Waldheim's signature is also affixed to a political intelligence report on the activities of George Papandreaou — the father of the present Greek premier — who was then a Greek partisan leader before rising to prime minister himself.

The documents provide further evidence that Waldheim was involved in war crimes. Two weeks ago, WJC released information linking him with atrocities in the Balkans during World War II and a 1948 document showing that after the war both the United States Army and the United Nations War Crimes Commission listed Waldheim as a suspected Nazi war criminal.

Waldheim has vehemently denied any Nazi affiliations or activities on his part and charged that the campaign against him was a deliberate attempt to destroy his credibility as a candidate for the Austrian presidency. Waldheim, the candidate for the conservative Peoples Party, is opposed by Kurt Steyrer, a Socialist, in the elections scheduled for early May.

At the rally across from the UN, Rosensaft pointed to the new documentation issued by the WJCongress and said: "There is no question that Kurt Waldheim is a liar who has repeatedly and deliberately misrepresented his past. He is also a suspected war criminal, and the evidence against him continues to accumulate.

"Kurt Waldheim has betrayed the trust of the entire international community," Rosensaft told some 100 demonstrators, referring to his UN service. "The very least we have the right to expect from our public officials is a modicum of honesty and integrity. Kurt Waldheim has demonstrated that he possesses neither quality."

For Soviet Jews

Herzog opens campaign

JERUSALEM (JTA) — President Chaim Herzog opened a 2-month intensive campaign on behalf of Soviet Jewry here last week by declaring that "The State of Israel has no conflict with the USSR and no hatred toward it."

He conceded, however, Israel's disappointment that the new Soviet government, headed by Mikhail Gorbachev, which came to power last year, has not eased the condition of Soviet Jews.

"We are not enemies of the USSR," Herzog asserted. "We are eternally grateful for its decisive role in the defeat of Nazi Germany, for its support of the establishment of the State of Israel and its vital aid in supplying defence weapons to the Israel Defence Force at the height of the War of Independence, at a time of almost total embargo on the part of the West."

He stressed that from Israel's standpoint the issue of Soviet Jewry "should not be related either to the inter-bloc (East-West) confrontation or to the solution of the Middle East conflict." But, he added, "Israel cannot compromise until every Soviet Jew wishing to immigrate to Israel or live as a Jew" in the Soviet Union is able to do so. It is therefore essential, he declared, "to try every means both public and quiet — in an effort to open the gates."

Herzog said Israel had hoped the new Soviet government would bring about "an opening, or at least a crack in the iron wall depriving Jews of the freedom to leave the Soviet Union and immigrate to Israel." But so far those expectations have not been fulfilled, he said.

Labor continues lead, poll shows

TEL AVIV (JTA) — The Labor Party continues its good lead over the Likud in popularity, according to public opinion polls published recently.

A poll in the Jerusalem Post, by Hanoch and Rafi Smith, gives Labor 42% of the vote, up from 39% in an August poll, and Likud only 23% compared to 22% in August.

Other parties would obtain: Mapam-1, Shinui-2.5, CRM-4, Tehiya-8, the various religious parties combined-9, Kach-3 (down from 9 in the August quiz).

Another poll by the Modiin Ezrachi Poll Organization published in Maariv shows the Labor Alliance with 50 seats in the 120-member Knesset (down from 55 in a February poll), Likud 32 seats (up from 30), NRP-5, Agudat Yisrael-2, Shas-3, Tehiya-7, CRM-4, Shinui-2, Communist groups-6, and Kach-4.

The father-and-son Smith pollsters indicate that three out of every four Israelis (74%) think that Shimon Peres is doing a good job as Prime Minister, 71% are satisfied with Defence Minister Yitzhak Rabin, 63% agree with Yitzhak Modai in the treasury job, but only 51% rate Yitzhak Shamir as doing well as foreign minister, 37% for David Levy as housing minister and a low 31% for Ariel Sharon in his industry and commerce job.

Asked to rate the performance of the government in various fields, 61% thought it was doing well in the economic field (up from 31% in an August poll), 68% in defence matters (up from 56% in August), 61% on foreign policy, and only 29% on Social welfare problems.

Just over half (51%) had a generally favorable opinion of the government.

No summer time change for at least two years

JERUSALEM (JTA) — Israel will have no summer time at least for the next two years, Interior Minister Yitzhak Peretz decided last week.

Peretz based his decision on recommendations of an experts committee, which were passed by a majority of 4 against 3. He said that the majority of the committee members did not find solid proof that summer time would cause significant savings, neither did it show definite linkage between summer time and road accidents, one of the arguments raised by supporters of summer time.

The main objection to summer time is religious, arguing that summer time affects both early morning prayers, and causes desecration ot the sabbath.

Peretz said that during the next two years, there will be a continuous follow-up of the issue for reconsideration when that period is over.

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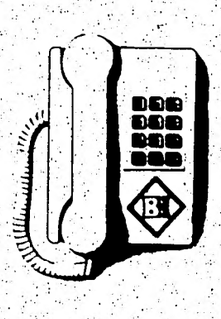

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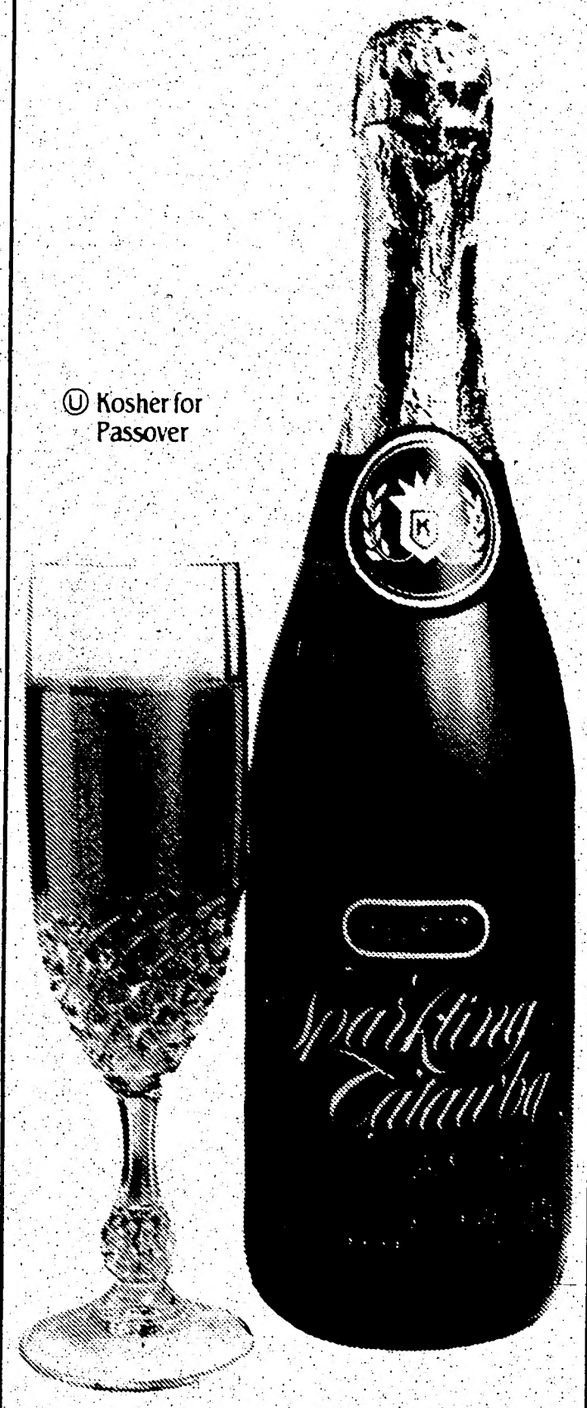

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World-National

Lapses cast indelible stain

Selective memory impairs Waldheim memoir

By
ARNOLD AGES

"In the course of writing this book," says former secretary-general of the United Nations, Kurt Waldheim, "I have come to appreciate the frailty of memory . . . However, with the help of all those named above and many others unnamed, I trust that I have been able to recall the most important things that did happen."

Not quite.

When he made this statement and chose the title of his memoir, *In The Eye Of The Storm (Adler & Adler)*, Kurt Waldheim, a current candidate for the presidency of Austria, did not realize how prophetic the name of his book would be.

The eye of the storm now focuses around the selective memory which informs the first section of his treatise. There Waldheim suggests that he was an anti-Nazi from the first and that his family was equally opposed to the movement.

Despite his personal feelings on the issue, Waldheim was drafted into the German army where, he says, it was easier to voice criticism of the Nazis. Waldheim makes it sound as if the German army was a kind of personal opposition party to the Nazi government.

Sent to fight on the Russian front in 1941, the young Waldheim was wounded and faced possible amputation of a limb before being sent back to hospital. He records also that he received his law degree in 1944.

There is not a single reference in this autobiographical section of the book to Waldheim's subsequent service in Greece and Yugoslavia, where he served under a Nazi commander later executed for war crimes.

Nor does Waldheim speak of interrogating activities which have been attributed to him. He does not speak of the decoration he received from the Nazi Croats for his courage in the fighting.

The appearance of Waldheim's book prompts a query as to whether these lacunae stem from the author's "frailty of memory" or from his perception that such curiosae simply do not warrant discussion.

Waldheim's memory lapses in this regard are most unfortunate because they cast an indelible stain on what is, surprisingly, a rather solid piece of philosophical musing, historical analysis and reportorial accounting.

Waldheim became secretary-general of the UN in 1971 after a lenghty career in the Austrian diplomatic service. This career, he believes, prepared him for the UN position because of the mediating role that Austria has to assume between the Soviet Union and the West. His association with the UN went back as far as 1955, when he headed his country's first mission to the world body.

His tenure of office helped fine-tune Waldheim's political insights and there are many passages in his book which testify to the astute analyses he made of political conflicts. On a number of occasions he discusses the difficulties of international diplomacy, observing that there is no such thing as philanthropy in diplomacy and that concessions come only from the recognition of inevitability.

As might be expected, Waldheim does not share the view that the UN is counterproductive in efforts for peace. He remains a staunch advocate of his pacifying potential and rejects, furthermore, the argument that the UN is topheavy and financially irresponsible. Waldheim points out that the UN's budget is about the same as the New York City fire department and lower than the city's police department budget. Waldheim does not, of course, present a cost benefit analysis in his audit.

In his decade at the helm of the UN, Waldheim enjoyed the challenge of power, mediation and negotiation. On the 38th floor of the UN building he met regularly with various delegates trying to iron out frictions. Often, he was able, as he did with Iraq and the United States, to help countries reach an accommodation on UN resolutions. The United States had no diplomatic ties with Iraq when the Israelis blew up the Baghdad nuclear reactor; Waldheim served as mediator between America and Iraq in that crisis.

As might be expected, there is a large portion of the Waldheim volume devoted to the Arab-Israeli crisis. Waldheim's views of the Middle East are predicated on his stated belief that the legitimate rights of the Palestinians — and Israel's security — are sacrosanct. That sounds most judicious, but it does not tell us what form those Palestinain rights may take. Do those rights, for example, include the legitimacy of murdering Israeli civilians at will?

One of the most objectionable parts of Waldheim's volume is the author's treacly declaration that four decades of warfare between Jews and Arabs have caused a deterioration in the noble characteristics of the adversaries. He gives the impression that the Arab antagonists of Israel have behaved impeccably until recently and that it is only the longevity of the struggle that has predisposed them to lowering their standards. This interpretation will simply not wash in light of the continual and uninterrupted savagery of Arab regimes against Israel since 1948.

Waldheim does not like many of the things which Israel has done. He is very critical, for example, of the way in which Israel supported Major Haddad's forces in Lebanon. He also records tense moments he had with Israeli ambassador Yehuda Blum on the subject, and on the obstructionism of the Israeli army towards UN forces in the field.

Once again Waldheim's selective indication is obvious. There is no mention in his memoir of the way in which the Syrians have manipulated various factions over the years. And while he has criticism for Yehuda Blum he has praise for Hafez Assad, described as a brilliant and warm negotiator. Waldheim refers only tangentially and without reprobation to Assad's massacre of 20,000 of his own people in Hamma.

In fairness, it must be said that Waldheim tried in 1975 to persuade the Arab-Third World-Communistic bloc not to introduce the Zionism equals racism resolution. He told them it would be deleterious to the best interests of the world body. Waldheim does not record any personal or moral objections to the resolution.

Just as the Middle East has dominated the UN's work over the decades, Waldheim's memoir also includes much commentary on the subject. Waldheim went to the area many times, conferring with various Arab leaders. His thumbnail sketches of Sadat, Hussein, Assad, Qadaffi and others are well drawn.

With regard to the Yom Kippur War of 1973, Waldheim says that he tried to alert the Israelis to the dangers of a potential eruption. He was conscious that something was brewing because of a certain Gotterdamerung philosophy he noted in the Egyptian delegate to the UN and because of field reports on Egyptian troop movements he was receiving from the UN.

He tried, he says, to communicate these apprehensions to Henry Kissinger and to the Israelis — to no avail. Both were certain that the Arabs were unprepared for a full scale assault.

In this regard Waldheim's recounting of a meeting he had with Golda Meir before the war is enlightening. Golda told him that the talk of war was hysteria. "Dr. Waldheim," he quotes her as saying, "we know you are always saying that the situation in the Middle East is dangerous and explosive, but we don't believe you. The Arabs will get used to our existence and in a few years they will recognize us and we shall have peace. So don't worry, it is a disagreeable situation, but we do not believe that there is real danger for us."

Kurt Waldheim, former UN secretary-general and candidate for the Austrian presidency, is shown with his wife Elisabeth on the campaign trail.

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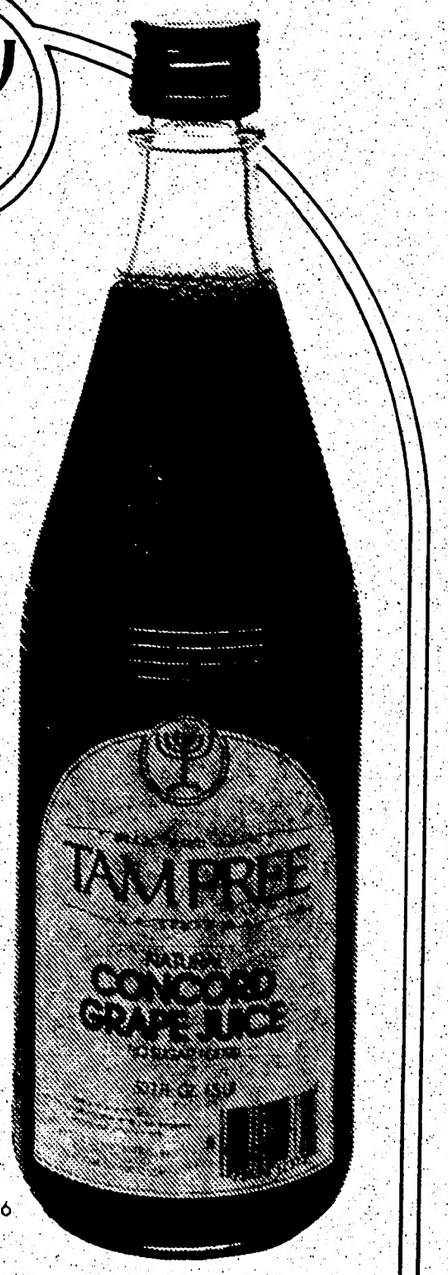

DIARY ...of a People

By
DAVID BIRKAN

Bergen-Belsen was liberated by British troops on April 15, 1945, who found 55,000 prisoners and 13,000 unburied bodies. A concentration camp for "privileged" inmates, it claimed some 30,000 Jewish victims.

The camp was established by the SS at a prisoner-of-war compound in Belsen, near Hanover in northwest Germany, in July 1943, when the tide of World War II was turning against the Nazis. By that time they had destroyed most of Europe's Jews. The need to score some favor with the Allied victors and the possibility of selling hostages to Jewish groups suggested a repository of lives in limbo. Also needed was a transit camp to speed on to their death in Auschwitz the as yet unmolested Jews of Hungary, Italy, and several smaller communities. For good measure, the Germans also built killing facilities and a crematorium in the camp. It was designed to accommodate 10,000 prisoners at a time.

The camp's first official organized victims were a group of Gypsies, one of several that were sent by the Nazis to the most convenient extermination point from across the continent. More than 10% of Europe's 230,000 Gypsies murdered met their fate in Bergen-Belsen. Like the Jews before them in other places, they were starved, worked or shot to death.

Many of its initial Jewish inmates arrived with Latin American or Palestinian entry passes, passports, citizenship papers or other similar documents. Nazi punctiliousness deferred their deaths. The several thousand Dutch Jews in October 1943 for whom Bergen-Belsen was a quick stopover on the way to Auschwitz were not as fortunate.

To the end of 1943, Bergen-Belsen's resident inmates received somewhat better treatment and rations than their counterparts in other concentration camps. Conditions deteriorated in 1944 with the entrance of thousands of Jews from Greece, Holland, North Africa, France, Yugoslavia, Albania and Hungary. An increasing proportion of them were kept on in the camp and killed right there.

The methods used in Eastern Europe were applied. Rations were cut to below starvation level. Hard gratuitious labor, severe beatings, torture, and random killings were introduced. Prisoners were crammed into barracks without latrines or washing facilities and through which epidemics were allowed to rage unchecked. Thousands began dying; the rate was too high for the camp crematorium to dispose of all the bodies. Despite the additional use of acids and bonfires, corpses began to accumulate.

Death rate jumped

Russian offensives along the eastern front were beginning to drive the Germans back towards their fatherland. Auschwitz, where some 3 million Jews had been killed, and lesser death camps in the East were ordered disbanded and destroyed in the face of Russian advance, in late 1944. Thousands of prisoners, including women, were transported or force marched to camps in Germany hundreds of miles to the west in bitter winds and cold. Survivors joined the Bergen-Belsen veterans. The camp's number rose from 15,000 in December to 41,000 in March. Diseases and hunger caused the death rate among the exhausted inmates to jump; that March alone some 20,000 died, among them Anne Frank.

Controversial Hungarian Zionist Rudolph Kasztner's party of 318 chosen Jews was held up at the camp while his deal with the Nazis was being finalized. Swiss official Jean-Marie Mussy managed to rescue several thousand Jews from Theresienstadt and Bergen-Belsen in the closing days of the war.

Bergen-Belsen was the first concentration camp liberated by Western troops. The revelation of Nazi horrors shocked the West. More than 14,000 of the inmates died shortly afterwards. The hills of corpses were buried by the camp's staff; in the process, 20 died of disease.

Bergen-Belsen was operated as a transit and displaced persons' camp for Jews until September 1950. More than half of its survivors went to Palestine.

Bergen-Belsen veterans captured world headlines once again in 1947 when they formed the core of resistance aboard the Exodus in the refugee ship's efforts to run a British blockade of Palestine.

CJC's National Holocaust Remembrance Committee

Educating the generations . . .

By
JANICE ARNOLD

MONTREAL —

On April 10, Holocaust survivor Aba Beer will hand over to the Israel consul-general in Montreal thousands of "pages of testimony" — affadavits from other survivors, or relatives of Jews who perished during the Nazi era, now living in Canada. Each page represents a life lost, a record of the existence of an individual which otherwise would be obliterated.

These pages, and the thousands of others collected over the years by the National Holocaust Remembrance Committee of Canadian Jewish Congress, will be preserved at Israel's Holocaust memorial, Yad Vashem, in Jerusalem.

The committee acts as the Canadian representative of Yad Vashem, a responsibility which includes, in addition to gathering pages of testimony on a continuous basis, finding and recognizing Righteous Gentiles — non-Jews who risked their own lives in saving Jews. Five such persons, all living in the Montreal area, were awarded the Medal of the Righteous in recent years.

The overall objective of the Holocaust Remembrance Committee is summed up as: "the commemoration of the Holocaust to honor the memory of its victims and the education of present and future generations in the lessons to be learned from the Holocaust."

Distance from the Second World War hasn't diminished the committee's activities. In fact, the last three years, since the 1983 CJC Plenary Assembly, have been among its busiest. The highlight of this period was the Canadian Gathering of Jewish Holocaust Survivors and their Children, held in Ottawa in 1985 and attended by 2,700 delegates.

"This gathering turned into an event unprecedented in our history," said Beer, chairman of the committee. "While the gathering was intended primarily for Holocaust survivors and their children, the interest which it aroused among the public and the media helped extend the primary objectives beyond all expectations." It is estimated that over 4,000 people were at the opening ceremony on Parliament Hill.

CJC has had a Holocaust committee for about 25 years, ever since a group of survivors impressed upon the organization the importance of creating such a community-wide structure. There are regional Holocaust committees in 12 cities across Canada.

Today, increasingly it is the "second generation" — the children of survivors — who are taking over from the committee's founders. Second generation groups have been formed, under the auspices of the committee, which organize their own programs. Members of the second generation also sit on the steering committee.

"Our goal now is to hand the legacy to the second generation, and it is accepting that responsibility, carrying out and expanding the orginal mandate," said Frank Hardy, chairman of the Quebec region committee.

One of the other major activities in the past three years was a campaign to memorialize Janusz Korczak, a doctor and head of the Warsaw Ghetto orphanage who went to the gas chambers with his charges refusing a chance to save his own life. The committee has urged the naming of children's hospital wards, schools and parks in Korczak's memory.

In Montreal, the city of Cote St. Luc last year unveiled a plaque in memory of the ghetto hero on Korczak Cres., a street named in his honor a few years earlier.

The committee has also for several years tried to suitably commemorate the heroism of Raoul Wallenberg. The committee co-sponsored a recent visit to Canada by former Swedish ambassador Per Anger, a colleague of Wallenberg during the war years in Hungary.

Most of the Holocaust Remembrance Committee's work is of an ongoing nature. This committee, like the Yiddish Committee, saw its budget cut which has limited its activities. (Sara Rosenfeld is the executive director of both committees.)

The committee serves as a resource centre for Holocaust materials and a coordinating body between local Holocaust remembrance groups. During the Zundel and Keegstra trials, for example, the committee provided the media, at their request, with information as well as the names of survivors that could be interviewed.

"The committee receives continuous and increasing demands for Holocaust material throughout the year. To fill these requests, resource materials are purchased from Yad Vashem, B'nai B'rith, the American Jewish Committee and other organizations and then distributed throughout Canada," said Rosenfeld.

The committee has cooperated in efforts to bring Nazi war criminals residing in Canada to justice and in alerting the government and the public to manifestations of neo-Nazism and anti-semitism in Canada.

The educational guides and bibliography published by the committee, as well as films it has purchased, are used by students and organizations throughout the country.

Of course, every spring, on or around the 27th day of Nissan on the Hebrew calendar, communities across Canada hold Yom Hashoa commemorations. The committee supplies programming kits for this holiday to synagogues, schools and other interested groups across Canada.

Several Christian denominations now also hold Yom Hashoa services in Cape Breton, NS, Montreal and Calgary.

At the CJC Plenary Assembly in May in Toronto, the committee will hold a forum entitled The Holocaust 40 Years Later, with the participation of Harold Troper, co-author of None is Too Many; McGill University sociology professor Morton Weinfeld; and historian Michael Marrus.

The Name Game

There's a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origin over the past few years.

In a series of articles Mr. Catzman reports on his research. If you have any information relating to the origin and meaning of your surname, please pass it along to Fred M. Catzman, c/o The Canadian Jewish News, 562 Eglinton Ave. E., Toronto M4P 1P1.

* * *

SCHEIBER — STEINER

Susan Lewis sent me a note of appreciation and an enquiry about her parents' surnames.

Scheibe in German has many meanings — disc (like an emery wheel), a slice (of bread or meat), a honeycomb, the face of a clock, a coil of rope and a pane of glass. This yields a variety of choices, but the original name (if it was abbreviated) might help. Scheiber may also be an inhabitant of the Austrian town of Scheibenhutte. It may also be a misspelling of Schreiber (a scribe or writer) or Scheider (a refiner) as in Goldscheider.

Steiner is easier. It comes from stein, the German for stone. It may indicate residence in a stony city (like Stoney Creek) or a gemologist who traded in precious stones (Edelstein).

IN LOVING MEMORY

SAM PELLY

APRIL 10, 1985

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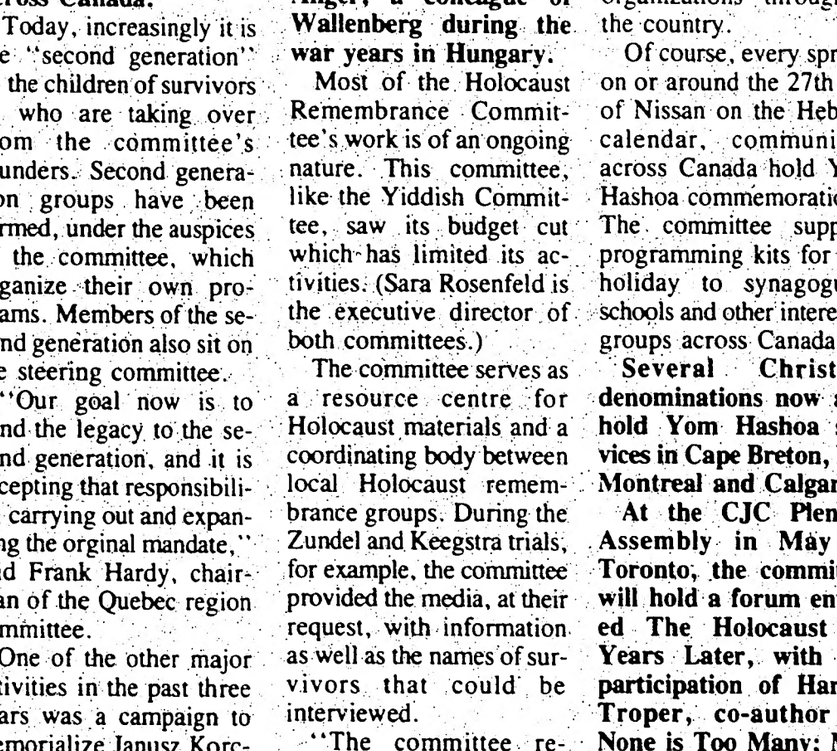

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Editorial

Necessary move

As Israel prepares its dossier in the case of John Demjanjuk, a number of sources have suggested that regardless of the guilt or innocence of the accused, the trial is unnecessary and counterproductive. In fact The Jerusalem Post recently featured a full page exchange of views on this subject. The trial's opponent argued that Israel has enough problems to contend with and that the projected assizes will only exacerbate an already tense Israeli public.

There is some wisdom in this judgment. Yet a nation that is not prepared to investigate crimes committed against it in the past runs the danger of protecting itself inadequately against future crimes. Israel is the palpable Jewish heir to the victims of the Holocaust and the state has the right, even the obligation, to represent the martyred millions.

With regard to the accused — John Demjanjuk was not brought to Israel on a simple whim.

In Allan A. Ryan Jr.'s Quiet Neighbors: Prosecuting Nazi War Criminals in America (Harcourt Brace Jovanovich), the former head of the Office of Special Investigations attached to the United States department of justice, devotes 47 pages detailing the government's carefully prepared case against Demjanjuk.

Ryan says that allegations of Soviet disinformation about Demjanjuk are groundless since his office never relied on such evidence to bring suspected Nazis to deportation hearings. The evidence his unit used was far more solid.

The Ryan volume features photographic evidence showing Ivan the Terrible as a camp guard at Treblinka, and two photographs of Demjanjuk, one taken in 1952 on his visa application and one taken in 1982. Demjanjuk was identified by several former Treblinka inmates on the basis of the 1952 photograph.

In addition Demjanjuk was fingered by those same ex-inmates during the hearings. Demjanjuk was well represented by counsel. His lawyer could not, however, shake the witnesses' conviction that it was Ivan the Terrible who was sitting before them.

In Israel Demjanjuk will have every opportunity to defend himself against the heinous charges lodged against him.

Culture shock

One year ago the headlines in the world press spoke of the marvelous rescue of Ethiopian Jews. From the Sudan almost 8,000 of these people were airlifted to Israel where they joined up with another 7,000 who had already made it to the Promised Land.

Today the headlines, judging from a recent front page item in The New York Times (March 30), speak not of redemption but of serious problems being encountered by Ethiopians in Israel. (See also CJN March 27)

The Times' article describes the integration difficulties being experienced by Ethiopian Jews as the most serious the Jewish state has had to contend with.

The situation is all the more poignant because 12 months ago Ethiopian Jews were welcomed in Israel with extraordinary outpourings of sympathy. Tamar Eshel, head of the National Council for Ethiopian Jews in Israel, said: "It was an almost mystic feeling, it had the ingredients of a fairy tale."

The fairy tale has turned bittersweet for many of the newcomers who are illiterate and separated from the majority of Israelis by an antique form of Judaism and a skin coloring of a different hue. Their feelings of alienation are exacerbated moreover, by the Israeli rabbinate's insistence that they submit to ritual immersion "to cleanse them of any impurity their Jewishness may have suffered in their long isolation from the mainstream."

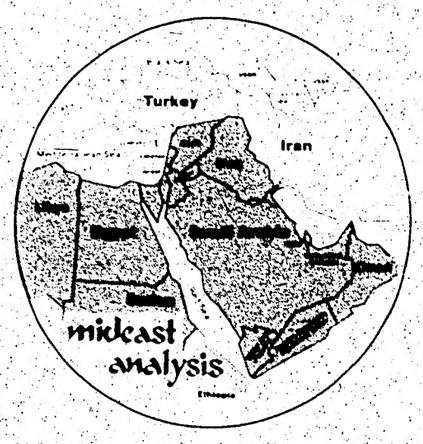
Some of the tensions within the Ethiopian community in Israel derive from the social structure of their society. In Ethiopia a short life expectancy made a 45-year-old a patriarchal figure accustomed to the respect and privileges reserved for that status.

In Israel those people within that age bracket are reluctant to adapt themselves to new challenges. Many of the Ethiopians in Israel tend to look down on farming as a menial vocation associated with Diaspora incivilities.

Every new group of settlers in Israel initially experiences culture shock and other problems of adjustment. Each successive wave has managed, however, to integrate into the system.

An eyewitness of Israeli siege

Palestinian probes Lebanon war



By
SHELDON KIRSHNER

Analysts throughout the Middle East have dissected the controversial 1982 war in Lebanon. The book by Zeev Schiff and Ehud Yaari, *Israel's Lebanon War*, is probably the finest Israeli study on that conflict. *Under Siege (Columbia University Press)*, by Rashid Khalidi, is one of the first book-length analyses of that unfortunate war by a Palestinian.

Khalidi, the scion of a prominent Jerusalem family, was born in New York City and educated at Yale and Oxford. Today he is an associate professor of political science at Columbia University. Like his Columbia colleague, Edward Said, Khalidi is an articulate proponent of the Palestinian cause who takes pains to explain his case through rational discourse rather than through polemics.

Based on primary sources, including PLO archives, Under Siege is really two books in one. In the first part, Khalidi provides an illuminating explanation of the tensions that arose between the Palestinians, Lebanese Moslems and Christians on the eve of Israel's invasion. In the second section, he discusses the war itself.

Under Siege, obviously, is written from a Palestinian point of view. But what distinguishes it from mere pedestrian propaganda is its frankness. A reader cannot agree with all his statements and conclusions. But at least Khalidi makes an attempt, and a good one, to be as impartial as possible.

It is his view that the Palestinians were one of the "major losers" of the war. As he puts it: "In spite of their resistance to the Israeli attack, which was more prolonged than anyone could have predicted, the war had few positive results for them."

Khalidi, who was an eyewitness of the Israeli siege and bombardment of Beirut, says that when Israel launched its invasion, the PLO had already "gravely alienated" its Lebanese Sunni, Shiite and Druze allies, and had run afoul of the Maronite Christian community. When Israel struck, he explains, the PLO was "virtually without friends."

The Palestinian armed presence in Lebanon, Khalidi goes on to say, upset Lebanon's political status quo, and engendered widespread resentment because the PLO exposed Lebanon to "the great danger... of Israel's enormous power."

By attacking the Galilee from bases in southern Lebanon, the PLO triggered an Israeli retaliatory response. Nursing their wounds, the mainly Shiite victims of these attacks, Khalidi notes, ceased to believe that the PLO was achieving anything worthwhile. But this was only one of its problems. Long before 1982, the influential Maronites began to perceive the PLO as a formidable ally for "the disadvantaged" (the Shiites, for example), and thus a threat to the status quo which favored Lebanese Christians.

Khalidi writes that the PLO started as "a radical, ascetic and semi-clandestine" movement in Lebanon and "changed beyond recognition" within a decade. The PLO, he says, grew into a "vigorous parastate, with a growing bureaucracy... and with a budget bigger than that of many small sovereign states." PLO wealth "seriously corrupted" its "ideals and practices," and it was no longer seen as a representative of the downtrodden.

Lebanese Moslems who had fought with the PLO against Syria in the 1976 civil war came to feel that it had become "just as overbearing" as the Syrians had been, while conservative Lebanese leaders resented the PLO for its alliance with leftist challengers to their authority.

Furthermore, Khalidi adds, Syria could not accept the PLO's status as an independent force in Lebanese politics. PLO chieftain Yasser Arafat, he notes, could not, or would not, heal the breach.

"The net effect was to isolate the PLO dangerously on the eve of its biggest battle ever."

Described as "ruthless enemy"

Khalidi, who describes Israel as "a formidable and ruthless enemy," says the Israeli army did not sufficiently appreciate "the threshhold of endurance and the resistance to deprivation of ordinary Beirutis" when it surrounded the Lebanese capital.

In his opinion, the Israeli thrust toward Beirut, the cooperation between Israel and the Christian Phalange and the renewal of Israeli-Syrian fighting were factors that brought the PLO back into the good graces of the Lebanese population.

Palestinians captured by the Israeli army during the 1982 Lebanese war cower in a field. [IPPA photo]

Israel hoped to shatter PLO

In discussing Israeli war aims, Khalidi says Israel not only wanted to drive the PLO out of southern Lebanon, but to destroy the PLO and make the West Bank and Gaza Strip "safe for annexation." While some Israeli politicians may have been motivated by this goal, it is doubtful that the government, rash as it was, would have gone as far as to annex the occupied areas.

This reviewer can, however, agree with Khalidi's comment that Israel hoped to shatter the PLO and therefore forestall the day when it would either be forced to negotiate with the PLO or to come to terms with Palestinian nationalism.

Khalidi says that while the PLO made preparations for Israel's imminent assault, its basic problem was that it was "utterly mismatched" in numerical terms. PLO fighters "did not shrink" from direct confrontation with the Israeli army, he observes, but regional commanders "frequently failed to respond to the emerging situation."

Once the war reached Beirut, the PLO began "to plan effectively, respond rapidly and direct the battle so as to have an impact on the flow of events."

Although he has praise for Israel's ability to achieve "tactical surprise," Khalidi is fairly critical of the way Israel deployed its forces.

Khalidi believes that Israel's siege of Beirut represented "a nadir" for the PLO. The PLO, he says, did not ever think it would be compelled to evacuate its headquarters in West Beirut. In having to decide whether to stay or leave Beirut, the PLO "faced one of the toughest, most painful decisions in its history."

Initially, the PLO attempted to stop Israel's advance through diplomatic means. But in retrospect, he states, this may have been "an exercise in futility."

Under Siege turns particularly bitter when Khalidi analyses the rather tepid reaction of Arab states to Israel's drubbing of the PLO.

The Palestinians reserved their most "heartfelt anger" not for Israel, the U.S. or Israel's Lebanese friends, but for Arab regimes which stood by impotently.

Arab countries, he says, did not exert "any meaningful" pressure on Washington to moderate its support for Israel. And Syria, which ignored frantic PLO pleas to reinforce its garrison in Lebanon prior to Israel's invasion, hastily withdrew from the war on June 25, leaving the PLO to its fate.

The author claims the PLO did not place its guns and missiles near civilians for protection. This, he says, is a "gross canard." But is it? He himself admits that the most heavily-hit neighborhoods in Beirut — the seafront, the southern suburbs and the adjacent refugee camps — were in "proximity of military positions." However, Khalidi argues that there was no military pretext for Israel to bomb the central districts of the city.

Like all the other books on the Lebanese war, Under Siege is but one piece of the puzzle. The war, no doubt, will generate further books in the future. Under Siege, which is usually informative and interesting, will probably be one of the better books on that divisive conflict produced by the Arab side.

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Opinion

Association seeks to protect liberties

Israel handles civil rights issues without a charter

By
ANITA MITTWOCH

JERUSALEM (JCNS) —

"The price of liberty is eternal vigilance." If these words still need repeating in the old-established democracies of the English-speaking countries, they apply with even greater force to Israel, a young democracy beset by a formidable array of social, religious and political problems.

Like Britain, and unlike the United Sates, France and Canada, Israel does not have a charter enshrining certain basic civil rights in the constitution. The Declaration of Independence asserts that the State of Israel "shall grant complete social and political equality to all its citizens, without distinction of religion, race or sex, and ensure freedom of religion, conscience, language, education and culture."

But this Declaration has never been anything other than a respected guideline; it does not have the force of law. Repeated attempts to enact a Bill of Human Rights have so far not succeeded.

The International Covenant on Civil and Political Rights of 1966 was accepted by Israel in principle, but never formally ratified by the government. Thus, acts of the Knesset cannot be challenged in the courts on the grounds of their infringing civil rights (though the Supreme Court has often held that, when a statute may clash with a basic human right, it shall, if possible, be so interpreted as to give effect to that right).

The Israeli electoral system is not based on constituencies; hence a citizen who feels ill-used by one of the administrative arms of government or some other public institution cannot, like his Canadian counterpart, turn to his MP.

In Israel, as in other countries, there was a sense that the sphere of civil rights will not be left solely to the politicians, or even to the courts and the press, both of which have played an honorable role in these issues. A need was felt for the active involvement of concerned citizens.

In response to this need the Association of Civil Rights in Israel was set up in 1972 as an independent, non-political body, aimed at protecting and furthering human rights and civil liberties and safeguarding the country's democratic institutions. In 1979 it became affiliated to the International League for Human Rights.

The association currently has about 1,100 members, many of whom are active in one of the four branches (Jerusalem, Tel Aviv, Haifa and Beersheba), as well as associate members and friends abroad. Since 1981, Haim Cohn, former deputy president of the Supreme Court, has been president of the ACRI.

The activities of the association take many forms and cover a wide field. It investigates complaints from the public and, if it considers them justified, takes appropriate measures to seek redress.

It proposes legislation, and instigates or joins litigation. It issues reports based on extensive research on specific issues, as well as short press releases on burning topical questions. Occasionally it holds press conferences.

To heighten awareness of civil rights among the general public, it sponsors educational activities, sends volunteers to lecture in schools and organizes symposia and workshops.

The issues the association deals with include freedom of speech and assembly, discrimination against women and against minorities, abuse of power by the police, the right to privacy, religious freedom, and the rights of such special groups as soldiers, the mentally ill, the handicapped, suspects and prisoners.

Among the issues on which the association has acted successfully in the past year are the right of parents to withhold consent to the administration of intelligence tests to their children at school, as well as their right to receive the results of such tests if administered; the obligation of schools to treat children's medical records as confidential; restrictions on the improper use of tear gas in prisons; and the right to national insurance benefits of Arabs formerly resident in East Jerusalem who have moved into the administered territories.

Other issues currently being dealt with include forced retirement for women at the age of 60; the law relating to the certification of the mentally ill; burial arrangements for people who have no religious affiliation; consent to medical treatment; and the patient's right to information about his treatment.

A major long-term project, supported by the Ford Foundation, is the preparation of teaching materials for civics courses in high schools and for the training of teachers of such courses.

The association is also greatly concerned with civil rights in the administered territories (the West Bank and the Gaza Strip), a subject bristling with intractable problems. It has consistently opposed the banning of books (now, fortunately, reduced to a minimum) and the use of the emergency regulations (a legacy of the British Mandate) to impose summary detention or deportation, as well as any form of collective punishment.

A comprehensive report on these and other civil rights issues in the administered areas, supported by the Dutch organization NOVIB, is in preparation and will be published in Hebrew, Arabic and English.

The association's concern with these issues is motivated not only by a general sense of justice and responsibility, but by the belief that freedom is indivisible; its curtailment in the administered areas is bound to have harmful effects in Israel itself.

The association has recently had to grapple with the painful problem of its stand vis-a-vis those who exploit their own right to freedom of speech with the purpose of denying all basic rights to other citizens, who use Israel's democratic institutions only in order to undermine the very foundations of these institutions.

This problem gave rise to sharp differences of opinion within the association. The emergent consensus holds that a democracy is not only entitled, but obliged, to protect its values by imposing some restriction on freedom of expression and political activity. It is hoped that the long-awaited legislation to this end will soon be passed and that, meanwhile, existing laws against incitement will be enforced.

Full-blooded Cherokee Indian now a Sephardi

By
CARL ALPERT

JERUSALEM —

The town is Kiryat Malachi, a development area in the northern Negev. The office is on the second floor of an office building, just over a bank. The business card reads: "Computer services, tax returns, consultations, bookkeeping; speedy and polite service."

The "firm" is Israel Oren, who turns out to be a tall handsome man, with high cheekbones and a full black beard, a chassid of the Chabad movement, a follower of the Lubavitcher Rebbe. His Hebrew flows smoothly, and his speech is punctuated from time to time by appropriate references from the Talmud, the Bible or Jewish sages.

At first it seemed strange that Ofer knew almost no Yiddish at all, but when the full story emerged, it was not so strange after all. Israel Oren is the name he assumed soon after he came to Israel. We sat and chatted for an hour, but space permits us to tell only a small part of that story.

James Ray Faddis is the son of a full-blooded American Indian of the Cherokee tribe, with some Choctaw blood as well. The family had no desire to live on a reservation (a "ghetto" Oren called it), and together with a number of other Indian families which had fled from the dust bowl of Arkansas, made their home in the small town of Plymouth, in northern California. One could say that these were Indians who landed at Plymouth.

His people were lumbermen, and young James used to spend the greater part of each year in the woods with his father. He knew nothing of religion and there was no sense of identification with any Indian customs or tribal traditions. They felt themselves to be simply Americans. The impressionable lad was awed by the majority of the tall trees and the marvels of nature, and even at a tender age began to search for the meaning of nature and of life.

The minister at the local Sunday School, to which he was sent, tried to convince him of the virtues of Christianity, but the young Indian found the presentation full of flaws. However, the school did introduce him to the Bible, and the subject of the Jews fascinated him. Not until he heard on television that there was a war between the Arabs and a Jewish state, did he even realize that there were still Jews in the world.

At 17 he joined the U.S. Navy, learned computer operations and met his first Jew. He began to visit a Conservative temple in Stockton, as if he were investigating a cult, but found much to attract him, much that seemed to answer his questions. The Yom Kippur War shocked him into doing something, and he sailed off for Israel as a volunteer, under the impression that the quickie conversion he had undergone had made him a Jew.

He spent a year at Kibbutz Maagan Michael, and another year at Kibbutz Ein Zivan on the Golan Heights, always asking questions and learning Hebrew. He was interested in music, played the guitar, wrote songs and tentatively considered music as a career.

One night, Oren told us, he had a dream, but when he awoke the only thing he could remember was "Amos, 23." He was perplexed when he turned to his Bible and found that Amos had only eight chapters. A further search, however, revealed verse 23 in chapter 5, reading as follows' "Take thou away from me the noise of thy songs, and let me not hear the melody of thy psalteries."

He took this to be a revelation, gave up music, and went to Jerusalem, where he met Rabbi Israel Segal, a follower of the Lubavitch movement, and after a period of intensive study, a full halachic conversion followed. The Cherokee lumberman became Israel Ofer, a Lubavitcher chassid.

He married Mazal, whose family had come from Libya, and they today have four children, with a fifth on the way. Most of his friends and neighbors know that he is a ger, a convert, but not all are aware of his true antecedents.

We asked if he was familiar with the theory that the American Indians may be descended from the Ten Lost Tribes. He was, and added that the likeliest candidates would be the Cherokees, for they had the palest skin of all the Indian tribes.

What is his attitude to Jews, born into the faith, who are not observant? He loves them; even if they are "bad," they are Jews, and all Jews are brothers.

What about those who throw stones at violators of the Sabbath? For the first time a bit of emotion crept into his voice. "If Arabs throw stones, they should be expelled from the country," he said. "If Jews throw stones they are acting contrary to Jewish tradition, and they should be tossed out, too."

In the office he operates his computer and handles complicated financial matters for his satisfied clients. At home he helps Mazal by doing all the laundry, and by cleaning up the house erev Shabbat.

He served in the army (continuing with annual reserve duty as well) and had experiences in Lebanon where his Indian lore acquired in the forests of California, stood him in good stead.

For rabbinical inspiration he draws on the tradition of Rabbi Yosef-Chaim of Baghdad, a noted Sephardi scholar. In Hebrew accent and in traditional observance it would be correct to say that this Cherokee Indian is a pure Sephardi.

SECRET WEDDING

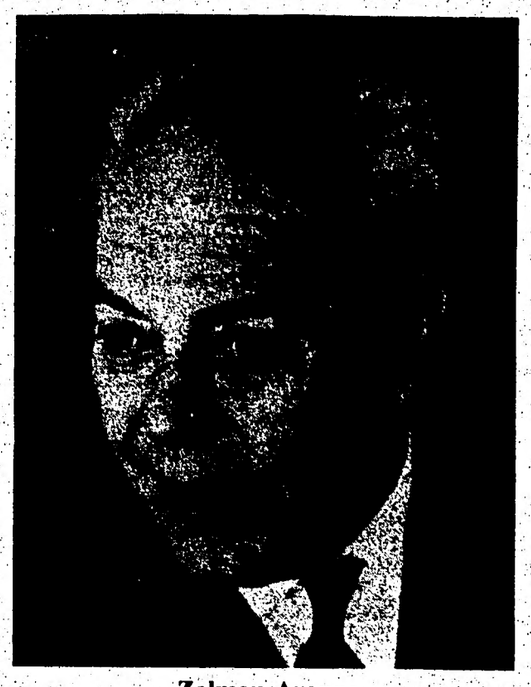
This wedding in Israel of Naomi Tripp, from Britain, and Emmanuel Gach, an Ethiopian immigrant, was kept secret because of the ongoing dispute between the Ethiopian community and the Chief Rabbinate who insist that Ethiopian males undergo ritual circumcision before marrying. The main problem in such marriages is to find a rabbi to conduct a ceremony when the male declines to adhere to the rabbinate's ruling. In the photo, the rabbi's face is blacked out to protect his anonymity. [IPPA photo]

Opinion

Dov Joseph

David Ben-Gurion

Menachem Begin



Zalman Aranne

Brave new book describes difficult period

Fleeting opportunities marked Israel's first year

By
SHELDON KIRSHNER

Israel's first year of existence, a year marked by feverish nation-building and furious immigrant absorption, is the subject of Tom Segev's brave new book, *1949, The First Israelis (Collier Macmillan, $29.95).*

Segev, editor-in-chief of Koteret Rashit, a newsweekly, provides not a sanitized, rose-colored version of Israeli history, but an honest, straightforward account based on archival documents, personal diaries and newspaper clippings.

Divided into several sections, 1949 deals with Israel's relations with the Arab world and its own Arab minority, Jewish immigration, internal politics and the economy.

In nearly every respect, Israel's first year of statehood was difficult. Its costliest war was just winding down, unprecedented numbers of immigrants were pouring into the country and being shunted into tent camps, secular and religious Jews were squaring off, and a bleak austerity program was going into effect.

At the same time, the Israeli government was presented with what, in retrospect, may have been excellent opportunities for coming to terms with three of its Arab neighbors — Egypt, Syria and Jordan.

Israel's first year of independence began on a martial note, when the fledgling Israeli Air Force shot down five British jets on a surveillance mission. Israel claimed the British pilots had penetrated its airspace, but Segev says this was untrue. Prime Minister David Ben-Gurion, in his diary, wrote that the remains of the downed aircraft had been towed out of Egyptian territory and scattered over Israeli soil "for obvious reasons."

Shortly before Israel and Syria were to start armistice talks, a military coup took place in Damascus. Col. Husnei Zaim, the new Syrian leader, proposed a meeting with Ben-Gurion with the aim of reaching a separate peace agreement. The Syrians wanted to draw the border across the Sea of Galilee, but the Israeli Prime Minister balked.

After prolonged consultations with Ben-Gurion, Moshe Sharett, the dovish Israeli foreign minister, announced he would meet Zaim. Sharett said he would discuss peace with Zaim only after the Syrian army withdrew from Israeli territory it had taken in the war. The Syrians were not interested. A few weeks later, Zaim was deposed and executed. The best opportunity Israel and Syria ever had to resolve their differences flew out the window.

Throughout 1949, Israeli and Jordanian officials talked about coexistence. But as these delicate negotiations proceeded, Yigael Yadin, the Israeli chief of staff, talked in terms of conquering part of the West Bank so as to improve Israel's border. Ben-Gurion himself was sympathetic. "If we cannot liberate these places peacefully," he wrote, "then we will have to liberate them by other means."

Talks with Jordan did not get anywhere, particularly after the assassination of its monarch, King Abdullah.

Israeli and Egyptian diplomats were also in close touch. Egypt offered Israel a peace treaty if it gave up the northern Negev to make room for a Palestinian state. The Israelis pointed out to the Egyptians that the 1947 United Nations partition plan had allotted them the Negev. But the Egyptians considered this irrelevant. The talks broke up.

The price the Arabs wanted for peace was high. Ben-Gurion thought that Israel shouldn't rush into anything. It was his view that Israel could hold out, build a strong army and effectively force the Arabs to recognize its existence. Segev writes that his assumption was erroneous. Arab leaders, he explains, regarded the armistice lines as "lines of defeat" and were therefore not prepared to turn them into "borders of peace." Ben-Gurion, he adds, also erred in believing that the 600,000 Palestinians who had left their former homes would eventually accept their exile.

One hundred thousand Palestinian Arabs remained in Israel, and Israel's policy toward them vacillated between the desire to integrate and isolate them. The government settled its dilemma by applying direct military rule on Arab areas. An Arab who wanted to leave his village, for whatever reason, had to obtain a permit. Menachem Begin, leader of the opposition Herut Party, feared Ben-Gurion would use these British emergency regulations against his movement. In the Knesset, he denounced them as "Nazi laws." They were not repealed until 1966.

In 1949, immigrants inundated Israel "like a tidal wave," Segev observes. More than 250,000 arrived, vastly increasing Israel's population. One in three Israelis was thereby a newcomer. Established Israelis viewed them ambivalently: They favored *immigration*, but not necessarily *immigrants*. According to Segev's research, Israeli newspapers employed "a negative tone" in describing the immigrants from Europe, saying they were "lazy" and "accustomed to living at public expense." Sephardic Jewish immigrants were not treated any better. Newspapers used "derogatory" language to describe their social customs.

All the immigrants faced a severe housing shortage, and tens of thousands were channeled into camps where conditions were reportedly appalling. Zalman Aranne, secretary-general of the ruling Mapai Party, warned that the situation in the camps was "catastrophic" and reflected "almost criminal neglect."

Mass immigration, Segev notes, was a "heavy burden" on Israel. Martin Buber, the Hebrew University philosopher, feared a gulf would develop between the newcomers and the old Israelis.

"I keep looking for a common heritage, but I don't see it. All I see is broken tablets."

Buber was too pessimistic. Despite the very real problems posed by immigration, Israel managed.

Enormous sums of money were spent on absorbing the immigrants, who faced an unemployment rate of 14% and a tough austerity program which included strict price controls and rationing of food, services, raw materials and foreign currency.

Israelis had to make do with frozen codfish and dehydrated eggs, obtained in exchange for coupons after standing in line for hours. Dov Joseph, a Montreal-born attorney, was put in charge of the austerity drive. Segev says that Joseph, a cold, reserved person who always dressed in a dark, heavy tailored suit, was the right man for the job. But even he could not do anything about the illegal black market which austerity spawned.

Partisan politics intruded into every nook and cranny of Israeli society.

Mapai, Ben-Gurion's party, was at loggerheads with Mapam, a left-of-centre party in the coalition, over a number of issues. Mapam demanded the nationalization of major industries, but Mapai encouraged private enterprise and foreign investment. Mapai made significant concessions to the religious bloc, but Mapam opposed them. Mapam agreed with Mapai's plan to create a non-political army, but Mapam, rightly so, feared its influence would be banished in the process. Mapam hewed to a pro-Soviet foreign policy, but Mapai favored a pro-Western tilt.

U.S. ambassador to Israel James McDonald was so concerned by Mapam's "pro-Soviet subversion" that he urged the Truman administration to bolster Mapai. Washington took his advice, Segev says. A few days before the first general election, the American Import & Export Bank announced it would lend Israel $100 million to help finance the absorption of immigrants and an array of development projects.

Mapam criticized the loan as a crude attempt to rope Israel into the U.S. sphere of influence. Moshe Sneh, one of its leading spokesmen, declared: "The first stage is aid, the second... is subjugation, the third... is military bases, and from here the road is open for the final stage: a world war."

Sneh's paranoia was not unduly unique. The U.S. ambassador to Britain, obviously worried by Middle East developments, sent a highly secret report to Washington suggesting that the Soviet Union might win greater influence in Israel through Menachem Begin, in part because of their shared hatred for Britain.

There were indeed Israelis who hated Britain for the role it played during the Mandate, but many more Israelis hated Germany. Israel, in its first year of existence, was a veritable hothouse of anti-German feeling. Gershom Schocken, the liberal German-born publisher of Haaretz, demanded that the Knesset pass a law forbidding Israelis to settle in Germany or even enter it, except on a specific national mission.

The Knesset, in its wisdom, ignored his plea.

Israel, in 1949, was a society in a state of flux, impressionable and open to all sorts of influences, good and bad. In the intervening 37 years, Israel has changed tremendously. By telling us what kind of a country Israel was in 1949, Tom Segev has by definition told us how different it is today.

Segev's book, which was a bestseller in the original Hebrew, sparkles with revelations.

School breaks a time to enjoy the kinder

By
ELAINE KAHN

In the middle of March, we were again assaulted by media warnings — more dire each year, it seems — about the upcoming plague called Spring Break.

The general theme was: "Going buggy with the little monsters home? Shlep yourself to the zoo, museum, or whatever will help you through this horrible trauma."

I'm quite sick of it. Which is not to say I don't appreciate that there are single-parent career families out there, and families where both parents work outside the home, for whom a week without the babysitter called School can be a real hardship.

But that's not the audience the media were targetting. They were addressing home-based parents, mainly mothers, one assumes, and the message was clear: it is normal to hate being at home with your children, and your local tourist sites and stores are more than willing to swell their coffers by playing on your unfortunate condition.

A school principal friend of mine says he's besieged on PD days with phone calls from home-based parents angry that the schools have burdened them with their children for a day. He even got those calls one day last year when a severe snowstorm prevented the school buses from running. Rather send the brats out in hazardous road conditions than keep them with you.

Those of us with children in day schools are facing this dread "plague" during Pesach. Because my children are being raised in a 2-career family in which the only nannies are goats, vacation week does involve a certain amount of rescheduling, lessened, admittedly, by our flexible work hours and grandparents who enjoy babysitting. The point is that I only wish I had the luxury of spending an entire week doing fun things with my kids (if anyone reading this feels a sudden urge to be a patron of the arts, please send resume). I can't understand why time with them should be considered a punishment.

Then again, I never could. Every spring of my childhood, my mother would receive numerous phone calls asking why I wasn't going to summer camp. It seemed everyone was worried that I would be bored at home. But, early on, I understood the real question being asked of my mother: "Carol, how will you stand having her home for two months?"

What can I tell you? She's just that kind of guy.

For those few of you, however, who need help getting through this 11th plague, Pesach break, let me suggest the following:

Teach the kids to make fried matzoh. Remember that you also burned it the first time you tried.

Give them free rein over the stereo and ask if you can listen to their music with them. Do not remind them that, when you were growing up, the groups also had silly names.

Have a pillow fight. Listen to them giggle and remind yourself that this is the reason you had children to begin with.

Opinion

Baycrest milestones: An occasion to celebrate

By
J. B. SALSBERG

Toronto Jews can justifiably boast of a number of outstanding institutions whose purposes it is to meet the educational, social, cultural, religious and physical wellbeing of Canada's largest Jewish community — that of the Metropolitan Toronto area. But, in my view, none of them enjoy more universal appreciation, care and dedication than does the ever-expanding and ever-improving conglomerate that operates under the abbreviated and beloved banner of "Baycrest."

J.B. Salsberg

(Baycrest is the name of a short residential street that begins at that decisive Jewish thoroughfare, the renowned Bathurst St., where the Jewish Home for the Aged was moved to from its old downtown Cecil St. location.)

As one who has maintained through the years a modest but continuous attachment with that institution I shoulder a guilt feeling towards the enthusiastic, dedicated and untiring army of officers, staff and rank-and-file activists and volunteers without whom that magnificent institution would not have reached its present prominence.

They believe that I don't write often enough about Baycrest. That opinion is not without some substance. But the nature of this column does place quite a number of restrictions on the subject matter that this humble scribe (not to speak of the editor's opinion) can deal with. But, a brief note in one of Baycrest's recent publications pricked my conscience and this is the result. (It's only a down payment, my friends of Baycrest.)

The notice I referred to read: "Dates to remember — hospital patients move (to the new Baycrest Hospital) Tuesday, April 1, 1986." (The formal opening of this most modern geriatric hospital will take place on May 4) . . . "Baycrest Terrace will celebrate its 10th anniversary, April 2, 1986 . . ." and so on . . .

These are, in my view, occasions for all to celebrate. And I can do no better than to reprint here what I wrote in Baycrest's most recent "Honour Roll" yearbook, published by the amazingly active and meritorious Men's Service Group (about whom, another time):

Let's face it, the basic laws of biology, at least as far as they govern human life, still seem to operate as they did from time immemorial. There is, as ever, a beginning to life and, alas, there is also, as in the past an end to life.

However, science in general and the science of gerontology in particular, is tirelessly at work to achieve mankind's age-old dream of human immortality. As and when that golden dream will be realized, we may be sure that Baycrest, one of North America's foremost geriatric centres, will be universally honored for its impressive contribution to man's triumph over death.

In the meantime, Baycrest, in unison with other first class homes for seniors, is moving forward, day by day and year by year, in extending the lifespan of its average residents.

As a layman who has had many opportunities to observe Baycrest's overall operations, I long ago concluded that Baycrest's secret for adding years to the life of those under its care is no secret at all. It is achieved by its unwavering implementation of two basic but parallel policies.

• First, it seeks to provide everything that is necessary for the physical wellbeing of the residents: nourishing and appetizing food, pleasant living accommodation and complete medical services for each and every health requirement.

But the above is really meeting only the basic, physical needs of every human being — old and young — and there are other communal or private "homes" that, in varying degrees, also provide such needs. But Baycrest's second, its parallel, policy is the one that, in my view, is mainly responsible for adding years to the lives of its residents and that is unavailable anywhere else in our city.

• Having met the physical and health needs of its residents, Baycrest imaginatively applies, through its scientifically trained and dedicated staff, an energizing program of involving its residents in the most extensive and varied programs. The programs are of many different types: social, cultural, educational, handicraft, musical, dramatic, exercise, dancing, fundraising for the home and other institutions, visits to cultural affairs, religious studies, tours, trips, lectures, etc., etc., etc.

• Last but not least, Baycrest provides the warm, accustomed-to Jewish atmosphere, Jewish lifestyle, Jewish observances and the continued linkage with Jewish life and its problems in our city and country, in Israel and around the world. In Baycrest, one remains a living part of throbbing Jewish life.

This intensively-applied policy forges the link between our residents and the outside and makes them truly feel that they are actively participating in facing, overcoming and advancing all that is meaningful in their lives. They feel alive. They feel a part of life. They feel their participation — their political and social contributions strengthens the whole, of which they are ongoing partners. Life becomes worth living.

* * *

Yes, Baycrest does extend life. Yes, Baycrest does motivate living.

And yes, Baycrest will yet reach the finishing line in the race for eternal life. Just you wait and see!

* * *

So let's raise a pre-Passover cup of wine and toast Baycrest!

LETTERS TO THE EDITOR

Letters are welcome if they are in English or French, no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters, which must bear the sender's address and handwritten signature.

* * *

QUESTIONS MENGELE'S DEATH

Re the recent article from Washington syndicated columnist Jack Anderson headed "Doubts appear on authenticity of Mengele bones":

Anderson reported: "There remains serious differences of professional opinion among the members of a team of forensic experts who went to Brazil to study the skeleton remains believed to be that of Josef Mengele, the notorious Nazi criminal."

It's funny that when I heard of the *alleged* death of Mengele (I will not dignify him with the title of "doctor"), I thought: How convenient it was for his son to report his father's death, and I wondered if the Brazilian authorities had collaborated with other persons to perpetrate this "myth."

A corpse should certainly show signs of osteomyelitis — if that same body had it when alive!

In this case, fiction seems more plausible than truth.

Paula Feigelsohn
Toronto

* * *

SHE BLENDS CAREER, FAMILY

As an Orthodox Jewish woman and a member of the Agudath Israel Congregation of Toronto, I beg to differ with the view of letterwriter Miriam Esther Singer and to concur with those expressed by Dr. Susan Gross and other members of the panel discussion held recently on Jewish women in modern society.

I share Mrs. Singer's feelings that God has indeed given us a most beautiful challenge of nurturing life into strong, healthy, proud, God-loving Jews.

As a mother of five young and healthy children, I undertake this challenge with love, gratitude, dedication, and with an appreciation of the enormity of this responsibility.

I, however, submit that it is not contrary to Jewish values (as Mrs. Singer believes) for a woman to engage in a career for reasons of self-fulfilment, as long as she maintains a sense of priorities.

It is this motivation which has led me to involve myself in a career concurrent to raising a family, striving to achieve excellence in both areas.

I feel that many of the professions which women undertake nowadays — be they medicine, law, mental health specialties or, as in my case education — are ones which by virtue of the fact that they are giving of themselves to their fellow human beings they are thereby "giving to God and doing for God."

I feel a Jewish woman, by properly organizing her time, by engaging in part-time work while her children are still young and having a supportive husband, can actualize her potential without sacrificing her children or her career ambitions.

I am happily fulfilled blending parenting and my work as a special education teacher of Jewish studies at She'arim Hebrew Day School in Toronto.

Shoshana Zolty
Toronto

* * *

Reader challenges Pope John Paul's refusal to recognize Israel.

CHALLENGES PRIEST ON POPE

Re Father Alphonse de Valk's Feb. 20 letter headed "Pope's Israeli dilemma":

Father de Valk suggests that Rome's problem with Israel is theological.

"The quandary," he says, "concerns the head of Christianity" (meaning Roman Catholicism) dealing with another religion "which has, yet has not, acquired a religious, yet secular state, which speaks, yet does not speak, for world Jewry."

The question is: What is Rome, a spiritual power, recognizing if it were to recognize Israel?

The answer is simple. The *State* of Israel has spiritual value for Jews (or to some Jews), but has no such value for most others.

However, Israel does not ask for any recognition of its spiritual value from any other state.

According to its own definition, Israel is a secular state. The majority of its population, in fact, considers itself non-religious.

It seems from the writer's letter that Rome's problem is not Israel as a secular state, but Judaism as a spiritual power which the Pope can not accept.

Is this true?

The Vatican did not hesitate to have diplomatic relations with Nazi Germany without thus accepting Nazi philosophy.

There seems no reason why the victims of Nazi Germany should not enjoy the same.

Finally, Rome has no difficulty in having full relations with England — despite its being ruled by the head of its church, Queen Elizabeth.

Is Britain then a religious yet secular state?

Aviad M. Kleinberg
Centre for Medieval Studies
Toronto

* * *

IT'S MAY, NOT APRIL

Re Dorothy Zoltek's March 20 letter headed "Sad day for celebration":

Since Mrs. Zoltek taught at our Toronto school for many years, I am surprised when she criticizes the Bialik Hebrew Day School for celebrating our 25th anniversary on the April 18-20 weekend. She claims that this same date marks the heroic uprising in the Warsaw Ghetto in 1943.

Mrs. Zoltek must certainly know that Yom Hashoa, of which the Warsaw Ghetto remembrance is an integral part, is recognized throughout the Jewish world as 27th of Nisan — this year May 6 (as any reputable Jewish calendar will indicate).

Our school this year, as every year, will again appropriately commemorate this significant and sad day in our history.

J. Sokoloff
Toronto

* * *

CREDIT MADAME CURIE

I enjoyed Frank Rasky's March 6 story on the great tribute to Murray Koffler headed "Roast and toast for 'Mr. Wonderful.'"

As a matter of fact, I enjoy all of his literary contributions to The CJN.

However, I can't resist commenting on what he calls the poetic words of praise uttered by Rabbi Arthur Bielfeld of Temple Emanu-El.

The rabbi praised Koffler for being "one of those rare souls who finds pleasure in living every day without waiting for the days to be gone before finding charm in them. . . ."

Without meaning to take credit away from Rabbi Bielfeld, who is very good with words, I must point out that the above lovely phrase was originally made by the late scientist, Madame Eve Curie.

Credit where credit is due.

Rose Cooper
Toronto

* * *

SMALL COMMUNITIES AIDED

We would like to clarify some points arising from the March 20 Charles Lazarus article in your Montreal edition headed "Two small communities merit CJC recognition."

Canadian Jewish Congress, through its National Small Communities Committee, delivers services to small communities across Canada. These include regional conferences themed "Staying Alive," educational resource kits, human and financial support for cultural and educational programs, and newsletters.

The 1980 and 1983 plenary assemblies emphasized the needs of small communities and Congress's responsibility to serve them.

In fact, as a result of our obvious commitment in this area, CJC was awarded last January a 3-year federal multiculturalism grant to assist in development of a self-help community organization program for small communities throughout Canada.

You might be interested to note that at previous plenaries, one open forum on small communities was held. At the upcoming plenary (May 7-11), we will be holding a forum as well as a workshop designed to develop leadership.

In the near future, we will be contacting small Jewish communities in the Quebec Region.

Murray Schwartz
Antigonish, NS
Norm Bercovich
Regina

* * *

HITS HAIR-SPLITTING RABBI

In his Feb. 27 column, Rabbi Moses Burak has engaged in much *pilpul* (hair-splitting commentary).

But he has not at all answered the charges made by Prof. Sally Zerker.

She stated (in the February Viewpoints) that 60,000 ultra-Orthodox yeshiva students — who do not serve in Israel's armed forces and do not perform any other form of national services — do not deserve our financial support.

The rabbi snidely dismisses her expertise in political history as disqualifying her from voicing an opinion implying that his *smicha* entitles him to write on this subject and many others.

In his usual attitude toward other branches of Judaism, he refers to the fact that perhaps Prof. Zerker "attends a synagogue where the whole *sidra* isn't read on Saturday."

What does this have to do with the topic at hand, except to try to denigrate her status as a Jew?

He has conveniently ignored the fact that Zerker urges support for those yeshiva students who participate in Israel's defence and communal endeavors.

She urges Jews to deny their contributions to those young men who evade their responsibilities and who, in her opinion, are simply a drain on Israel's already overburdened economy.

If, as he claims, "Torah is the domain of the yeshiva student," let him and his sympathizers contribute — rather than expecting me and the Jewish Agency's coffers to keep them studying for the rest of their days.

No, Rabbi Burak, you have completely failed to answer Prof. Zerker's charges and have instead tried to smear her.

Jay Jacobs
Toronto

M-T

World-National

Display to go cross country

Exhibit shows Jewish life in Commonwealth

By
DAVID LEVY

OTTAWA —
On the island of Mauritius, the tiny British Commonwealth country's lone Jewish citizen tends a Jewish cemetery containing the bodies of Czechoslovakian Jews who never made it to British Palestine during the war, their entire group having been diverted from Palestine. Their surviving fellow Jewish refugees from the Nazis did make it back to Palestine. Only one Jew remained behind — to tend the cemetery.

At the other end of this scale, not counting Canada, in Australia there have been two Jewish Australian-born Governors-General — Sir Isaac Isaacs and Sir Zelma Cohen — and a Jewish Supreme Army Commander, Sir John Monash.

In Britain, with the second largest Jewish community in Europe (after France), there are Jewish cabinet ministers, a Board of Deputies with a 200-year history and now something very new and novel — the Commonwealth Jewish Council, encompassing nearly 20 Jewish communities in Commonwealth countries large and minuscule and founded in 1984 under the presidency of Greville Janner, MP.

"We represent a small family within one that is mighty," Janner writes of Commonwealth Jews in a greeting message to visitors entering the Commonwealth Jewish Exhibition created by the Commonwealth Jewish Council in London and which opened last week to the general public in Ottawa's Jewish community, following runs in Halifax and Montreal last year. It continues on from Ottawa to Vancouver after closing here April 13. Then on to Jewish communities in Africa.

"We North American Jews generally orient our thinking about fellow Jews to those in Russia and Eastern Europe," said Ottawa Jewish Historical Society member and well known Ottawa bookseller Daniel Mozersky to guests at an inaugural reception, "but this exhibition redirects the compass of Jewish history to point up another whole area of foreign Jewish life."

The Ottawa Jewish Historical Society, with some two dozen active members, cosponsored the Commonwealth Jewish Exhibition here along with Canadian Jewish Congress and Ottawa's Jewish Community Council (Va'ad Ha'ir).

Of all the diplomats from the countries represented in the exhibition who were invited to the reception only the acting British high commissioner, Richard Baker, attended. But this was due to an unfortunate coincidence of the reception's timing with that of a dramatic hostage-taking incident at the Bahamian legation in downtown Ottawa by which many of the capital's diplomats were understandably distracted. The Bahamas was one of the Commonwealth lands represented in the exhibition.

Ottawa Va'ad Ha'ir president Gerry Berger read the text of a welcoming address that was to have been given by Canadian patron of the Commonwealth Jewish Council Judge Maxwell Cohen. Illness prevented Cohen from attending the reception.

Cohen stressed the council's efficacy as "the relief, rescue and educational instrument able to penetrate often where other agencies cannot move with the same effectiveness," referring to the entree the Commonwealth itself confers on those engaged in world Jewish problem-solving.

"The Commonwealth Jewish Council has become indispensable for the needs of the small and declining Jewish communities in the Afro-Asian world in particular," Judge Cohen said.

The traveling exhibition consists of a series of adjoining 8-foot high panels, professionally designed and produced in London, with photographs and the story of each community researched and written by the Commonwealth Jewish Council staff appearing in easy-to-read view combinations. A brochure based on this material is about to appear as a miniature replica of the exhibition itself.

Cohen has called the exhibition "a striking portrait of the living Jewish reality from micro-communities to great centres" and predicted that the forthcoming brochure "will become a source of pleasure, education and inspiration for the many who have yet to see it in all parts of this troubled world."

The countries included in the Commonwealth Jewish Exhibition are: Australia, Bahamas, Barbados, Canada, Cayman Islands, Fiji, Hong Kong, India, Isle of Man, Jamaica, Jersey, Kenya, Malta, Mauritius, Singapore, Sri Lanka, United Kingdom, Zambia, Zimbabwe.

A view of the Commonwealth Jewish Exhibition now on in Ottawa until April 13.

Tax court: No bar, no mitzvah

Rabbi can't claim reception

By
JOSEPH POLAKOFF

WASHINGTON —
U.S. Tax Court Judge Herbert Chabot has ruled here that a rabbi cannot consider the cost of a bar mitzvah reception as a business expense in his income tax return even though he felt his position required him to invite all the families of his congregation as guests.

Chabot agreed with the Internal Revenue Service that the occasion in 1975 was social and the non-deductible. The reception cost $4,031. The back tax that must be paid under the ruling is $674.

A section of the tax code regarding the carrying on of a trade or a business, he held, allows deductions for the "ordinary and necessary expenses paid or incurred." The reception, he felt, was not entertainment but "an integral part of his professional activities."

Calling the reception a personal celebration, Chabot ruled Feldman was not required to invite the entire membership as "a condition of his employment."

Everyone invited

Rabbi Arnold Feldman, of Congregation Shaare Shomayim in Philadelphia, had deducted the cost of the reception for his son David's Bar Mitzvah to which the Congregation's 725 families were invited.

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Mazel Tov to
Gary and Raylyn Laforet
on the birth of their son
John Tait
on Tuesday, April 2, 1986
a brother for *Jennifer and Jessica*
From your friends at The C.J.N.

Living Halacha

By
RABBI MOSES J. BURAK

A Torah giant has departed from this world. The Gaon Rabbi Moshe Feinstein z.l. has been called on High. Angels pulled him towards heaven, while strong hands tried to keep him here on earth. We lost, and are lost without him. So, tens of thousands of Jews gathered in New York, and hundreds of thousands of our brothers congregated in Jerusalem to give him a last fond farewell.

Rabbi Burak

Canadian rabbis flew to New York to attend the funeral. I was unable to join them. So, at the hour appointed for those rites, I went into my study, took down one of his giant volumes, and proceeded to study the deep thoughts of this remarkable man. Here is what I studied.

In Igros Moshe, volume 4, O.H. responsum 3, Rabbi Moshe Feinstein replied to a question asked by his son, the Gaon Rabbi David Feinstein shalita. The question and the answer do credit to both father and son. Here is the issues: Are we obligated to reach out to those mitzvos from which we are really free? Shall we seek to create an obligation towards those mitzvos? Or, shall we leave matters as they are?

Not only are these questions asked; Rabbi David gave some examples. The Torah does not say that a man must wear a garment with tzitzis. All it says is that if you wear a garment that has four corners, you must put tzitzis on each of the corners. Thus, the Torah does not obligate a man to wear a tallis. But, we all do it. So, we bring ourselves into the mitzvah. And with good reason has it become our custom.

The son went on to present a more troublesome matter for his father's consideration. Tosfos, in Tractate Pesachim, 113B, not only places this theory before us with regards to a tallis, but also for tefillen. The Talmud, there, states that the Almighty considers some men as outcasts. In that list are those who do not put on tefillen on the head and the hand, and those who do not wear tzitzis.

But why should one who doesn't wear tzitzis be excommunicated by Heaven, if there is no real obligation to wear them? Tosfos' answer is that the man has tzitzis and won't wear them. So, too, he has tefillen and won't wear them. That's what makes him an outcast. Another answer given by Tosfos is that perhaps even if he doesn't have a tallis, and even if he doesn't have tefillen, he is duty bound to try to place himself under the obligation, or else he is excommunicated.

Issues challenge

Here Reb Moshe issues a challenge. He can understand the reference to the tallis, and the suggestion that it's a man's duty to try to create the obligation to wear tzitzis. But, the reference to tefillen, in the same terms, is impossible. I don't have to obligate myself to wear tefillen. The obligation is there, automatically. I must wear tefillen. He has no answer to this problem. Neither did the Maharasha, centuries before him.

Looking for an answer, I found it in the Sefer Zikaron Elazar, a volume on the Yerushalmi Shekalim, written by the Gaon Rabbi Elazar Halevy Landau z.l. and published in 1906 after the death of the author. He asks the same question on the Tosfos. His answer is based on this text in the Yerushalmi Pe'ah, Chapter 1:1, 3B.

There, Rabbi Shimon ben Yochai said: "So great is the honor due father and mother, that the Holy One, blessed be He, desired it more than his own honor. It is written, 'Honor thy father and thy mother.' And it is written 'Honor the Almighty from thy fortune.' From what do you honor him? From what He bestowed on you. . . . Make a sucah, and a lulav, and a shofar, and tefillen, and tzitzis, and feed the poor. . . . If you have the substance you are obligated in all of them. But, if you don't have (the money) *you are not obligated to fulfil a single one of them.* But, when it comes to honoring father and mother, whether you have a fortune or you don't have a fortune, you must honor them even if you have to beg from door to door to do it."

Thus, according to this Yerushalmi, one who is penniless is not obligated to perform the mitzvah of tefillen, and is not obligated to beg from door to door to be able to buy them. Incidentally, this Yerushalmi is quoted on the printed page of the Shulchan 'Aruch, Laws of Tefillen, Be'er Hetev, Chapter 25:1, and interpreted just this way.

Blessed be the sages of Israel and the holy books they wrote for us.

NB attorney-general seeks "outside counsel"

Ross prosecution still in doubt

By
RON CSILLAG

MONCTON, NB — There is still no word on whether New Brunswick's attorney-general will choose to prosecute Malcolm Ross, the author of booklets alleging that the Holocaust is a hoax and that Jews are out to control the world.

Attorney-General David Clark told The CJN in an interview at the end of February that a letter to the complainant in the case, Dr. Julius Israeli, would be sent out "any day now."

As long ago as last December, Clark said his mind was made up on the matter and that his decision would be known in due course.

Clark's staff later said the letter would be mailed in mid-March.

But Israeli, a retired chemistry professor living in Newcastle, has still not received the letter.

Last Friday, Clark told The CJN he "wasn't happy" with the file's current state and has sought the opinions of "outside counsel," specifically experts connected with the Zundel and Keegstra trials.

"We have no experience with these kind of cases in New Brunswick," Clark said.

He said he was "very close" to announcing his decision two weeks ago but that he reconsidered because the preliminary investigation was "superficial," consisting only of the Moncton police investigation and the materials authored by Ross.

He said he has also taken into consideration legal opinions written by lawyers associated with the Simon Wiesenthal Centre in Toronto.

"I suppose I could be criticized for being overcautious," Clark said, "but I want to be absolutely certain we're on safe ground."

However, Jewish community officials in the Maritimes say they have it on good authority that Ross will not be prosecuted.

Irwin Lampert, chairman of the Atlantic Region of Canadian Jewish Congress, told The CJN he heard from someone "close to the scene" that charges against Ross would not be laid.

Lampert declined to identify his source but he said his information is accurate and reliable.

Lampert said he believes there is "not much to be gained" by prosecuting Ross. "These books were printed a long time ago. I personally believe it's not in our best interest (to prosecute)."

Bernie Vigod, Atlantic Regional chairman of B'nai B'rith's League for Human Rights, said he too heard from a source inside the justice ministry that Ross would not be charged.

"My personal guess is that the evidence is not strong enough," Vigod noted.

Moncton's police chief, Greg Cahoon, hinted in an interview that prosecuting Ross "would be playing into the wrong hands."

Ross, 39, is the author and distributor of *The Real Holocaust, Christianity Versus Judeo-Christianity*, and *Web of Deceit*, which charge the Holocaust was a Hoax and that there is a Jewish Communist/financial conspiracy to take over the world.

Israeli, a Holocaust survivor and Orthodox Jew, laid charges against Ross of wilfully promoting hatred against Jews under section 281.2 (2) of the Criminal Code, the same section under which Keegstra was found guilty.

During the Keegstra trial, Ross's books were cited frequently by the defence as having helped form the former Eckville, Alta. teacher's views.

The charge against Ross was laid last summer with the local RCMP, who passed it to Moncton police. All criminal charges are investigated by police and under law, the consent of the attorney-general is required before charges under hate laws can take place.

Ross, a special education teacher, is also the Maritime director of the Christian Defence League, a right-wing Christian fundamentalist group.

Alan Shefman, national director of B'nai B'rith's League for Human Rights, said that at first, he too doubted Ross would be charged.

But Shefman said the continual delays mean Clark "is obviously reconsidering" his position and are a positive sign.

Shefman agreed Clark wants a case he can win; thus the explanation for the file being returned to investigators for more work.

Scharanskys to visit U.S.

TEL AVIV (JTA) — Anatoly Scharansky and his wife Avital will visit the United States in May. The date of their visit was not announced, but according to friends, the couple will meet with President Reagan at the White House.

It will be Scharansky's first visit to the U.S. His wife was there many times during the nine years he spent in the Soviet Gulag to mobilize official and public support for his release. She met with Reagan and leading members of Congress on those occasions.

Friends of the couple said the Scharanskys have received threats from the Soviet Union that even the current trickle of Jewish emigration would be halted if they went to the U.S. and indulged in anti-Soviet propaganda. But they will not bow to such blackmail, the friends said.

Scharansky apparently wants to complete dental work begun at Hadassah Hospital's dental clinic last week, before he goes to U.S. His teeth deteriorated during nearly a decade in Soviet prisons and labor camps.

The Scharanskys have been invited to New York as well as to Washington. Mayor Edward Koch will be their host. They plan to tour the U.S. afterwards to address Soviet Jewry groups all over the country.

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World-National

850th anniversary of birth marked

Maimonides receives philatelic salute of honor

NEW YORK (JTA) — Nine postal agencies around the world have issued special postage stamps and souvenir sheets in the past year to commemorate the 850th anniversary of the birth of the famous Jewish philosopher and physician, Maimonides (1135-1204).

Post offices in South America, Africa and the Caribbean have all participated in the recent philatelic salute in honor of Maimonides.

Maimonides, whose real name was Rabbi Moses ben Maimon (or the Rambam), was born in Cordoba on the day before Passover in 1135.

Throughout the world, his reputation as an outstanding religious leader, physician, philosopher and scholar is now recognized. He is best known as the author of Guide for the Perplexed, a major work not just in Jewish writing but, in world literature and religion, influencing the philosophy of Judaism, Islam and Christianity.

The first to issue a series of stamps for the Rambam was Antigua and Barbuda, a former British colony in the Leeward chain of the West Indies. The Caribbean nation issued a $2 stamp and $5 souvenir sheet featuring Maimonides' portrait.

The Republic of Guinea, a former French colony in West Africa, released a 7-syli stamp and 7-syli souvenir sheet. They pictured Maimonides at the age of 13, being forced to flee with the other Jews of Cordoba in the aftermath of the town's conquest by a band of fanatical Moslems.

In the foreground of the stamp is another portrait of the famed philosopher as he appeared in later life. At the bottom of the souvenir sheet is an illustration of a rabbi reading from a Torah scroll to a group of young Jewish orphans in the State of Israel today.

Five other nations — Dominica, Grenada, the Grenada Grenadines, Lesotho and Sierra Leone — have issued single stamps bearing a portrait of the Rambam and highlighting his important contributions in the field of medicine.

Two more countries to honor the legacy of Maimonides are Paraguay and Bolivia. Both issued special souvenir sheets in rather limited editions of just 5,000 copies.

In an attempt to satisfy the strong interest of both stamp and Judaica collectors, the Atlas Stamp Company, 48 West 48th St., New York, NY 10036, has designed a special stamp album to house the new Maimonides stamp issues.

In addition to the sets released the past year, the stamp album also includes spaces for earlier stamps and souvenir sheets issued in honor of the Rambam.

Wiesenthal Centre raps Redgrave for resolution

LOS ANGELES — **A resolution by actress Vanessa Redgrave asking members of Actors Equity not to perform in Israel has been condemned by the Simon Wiesenthal Centre here as a "clearly racist McCarthy-like initiative."**

Redgrave's resolution, signed by 38 members, has "demanded" that Equity members be instructed not to perform in what she terms "Occupied Palestine" known otherwise as Israel.

She further urges Equity to "obtain agreements from the BBC and ITV networks banning the sale of all recorded material involving Equity members for broadcast and exhibition in the State of Israel."

Rabbi Abraham Cooper, the associate dean of the Simon Wiesenthal Centre, has urged Patty Duke, president of the Screen Actors Guild, to make a "strong public statement" on behalf of the Guild protesting the Redgrave resolution.

Cooper pointed out in his statement that Redgrave has been the centre of controversy, having recently sued the Boston Symphony Orchestra for canceling her appearance in Oedipus Rex and thus damaging her career.

The orchestra claimed it canceled her contract — and the concerts — because public outcry over Redgrave's anti-Israel political views threatened to disrupt the concert series.

She ultimately was awarded $27,000 for breach of contract, but a jury rejected her claim that the orchestra had violated her civil rights.

In his statement to the Screen Actors Guild, Rabbi Cooper said it was time that leaders in the entertainment field expressed vigorously "their abhorrence of Redgrave's racist and pro-terrorist views."

Editor to head new party

JERUSALEM (JTA) — Yosef Lapid, a senior editor of the daily Maariv, has been secretary-general of the newly formed Liberal Center Party.

He was appointed by the party's unofficial leadership — Mayor Shlomo Lehat of Tel Aviv, Leon Dulzin, chairman of the World Zionist Organization, and Jewish Agency executives, and Yitzhak Berman, a former speaker of the Knesset.

The Liberal Center Party was founded several months ago by disaffected members of the Liberal Party wing of Likud. It will hold internal elections soon.

Lapid retired last year after a 5-year term as director-general of the Israel Broadcasting Authority, which runs the country's radio and television. He has long been a senior staffer at Maariv, where he wrote food and travel columns. Politically, he is considered to the right of centre.

On the question of the future of the administered territories, he said the Liberal Center platform wants "what most Israelis want: a solution that avoids the twin dangers of a binational state and a security risk."

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SATURDAY, APRIL 19
Shabbat Service Sermon
5:30 p.m. *Lecture:* RETURN TO JEWISH VALUES; THOUGHTS OF RABBI JOSEPH B. SOLOVEITCHIK.

SUNDAY, APRIL 20
9:15 a.m. Services and Brotherhood Breakfast. *Lecture:* AHAVAT YISRAEL.

Beth Emeth Bais Yehuda Synagogue
100 Elder Street, Downsview, Ont. M3H 3G7
The Public is welcome.

Canadian Associates of the Ben-Gurion University of the Negev

אוניברסיטת בן-גוריון בנגב

Ben-Gurion University of the Negev, Israel's youngest institution of higher learning, is continuing to play its proud central role in transforming the Negev Desert into a productive, healthy and sustainable human habitat.

Through its Freedom From Hunger Research Foundation, the University has tremendous potential to help solve the pressing problems of hunger and starvation affecting hundreds of millions in Asia and Africa. We applaud the dramatic accomplishments of Ben-Gurion University researchers — truly making Israel shine as a light to the nations.

Some exciting BGU projects intended to bring about freedom from hunger have involved arid zone agriculture and water management. A few of the achievements have included the now world-famous drip irrigation, commercialization of plants that can survive in harsh environments, and improved utilization of the camel as a source for food and milk.

The Freedom From Hunger Research Foundation is helping students from arid zone countries to train at BGU as well as sending Israeli experts to affected countries to help spread the concept of pushing back the desert and making it bloom.

* * *

With ongoing austerity in Israel, the Toronto Chapter of the Canadian Association of Ben-Gurion University is doing its part to help the university perform its vital role.

Here is our lay leadership:

Sid Chelsky: Sid is the President of the Toronto Chapter. He is the President of Careful Hand Laundry and Drycleaning Ltd. and the Past President of the Dry Cleaners & Launderers Institute of Ontario. He is a Past Chairman of the Industrial Accident Prevention Association.

Sid is on the executive of Canadian Jewish Congress (Ontario Region); on the executive of the Bequest and Endowment Committee of the United Jewish Welfare Fund; a Director of the UIA; and a member of the board of the Primrose Club.

He and his wife Brenda are the parents of Brian, Jeffrey, Alexandra and Steven.

VICE-PRESIDENTS:

Jack Israeli is the President of J.D.S. Investments; Past Chairman of the State of Israel Bond Organization of Toronto; Co-chairman of the Holocaust Memorial Committee; and a member of the Canada-Israel Chamber of Commerce. He served in the Israeli Army in 1949-50.

Jack and his wife Emily are the parents of Leora, Rachel and Henry.

Harvey Joseph is a lawyer with the firm of Macaulay, Chusid, Lipson and Friedman. He is President of United Synagogue Day School and a member of the Toronto Board of Jewish Education. He is Canadian Chairman of Aid to Disabled Israeli Veterans.

Harvey and his wife Marsha are the parents of Jennifer, Melissa and Adam.

Penny Offman is a member of the Board of Directors of Mount Sinai Hospital and a Past President of the hospital's Auxiliary. She is a Vice-President of the Jewish Family & Child Service; a Vice-President of Canadian Jewish Congress (Ontario Region), and is an officer of Toronto Jewish Congress.

Penny and her husband Marty are the parents of Cathy, Amy and Carolyn.

Rabbi Jordan Pearlson is spiritual leader and founding rabbi of Temple Sinai. He is President of the Toronto Board of Rabbis and Chairman of the Social Action Commission of the Union of American Hebrew Congregations.

Rabbi Pearlson is National Chairman of the Joint Community Relations Committee of Canadian Jewish Congress; and National Chairman of CJC's International Affairs Committee.

He is Chaplain of Variety Club-Tent 29 and a contributing columnist with The Toronto Star.

* * *

BGU's acting President and Rector **Chaim Elata** will be in Canada for nine days in April, including the 7th, 8th and 9th in Toronto. He will attend a number of social events in Toronto where he hopes to meet as many people as possible to personally explain the activities of the University.

* * *

The Toronto Chapter is excited about a planned trip to Israel for the chapter's annual board meeting in Beersheba May 25-29.

* * *

This October marks the centennial of the birth of **David Ben-Gurion**, the first Prime Minister of the State of Israel. Both the University and the Toronto Chapter are planning functions to honor the memory of this founding father of Israel and Ben-Gurion University.

* * *

Ben-Gurion University and the Israel Medical Association will be presenting **Dr. Gerald Fraser**, on staff at the BGU Medical School, who will speak on Medicine in the Negev ... Ben-Gurion Ten Years After, 8 p.m. Sunday, April 20 at the Zionist Centre, 788 Marlee Avenue.

* * *

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A. Joshua Lederman, Executive Director

"Uplifting" for Toronto psychiatrist

Israel offers lessons in coping with bereavement

By PAUL LUNGEN

TORONTO — When Dr. Ed Pakes visited Israel late in November, the feeling he experienced was both "depressing and uplifting."

Depressing because the subject of the conference he was attending focused on ways of dealing with bereavement, and uplifting because of the way Israelis have learned to deal with a tragic loss in the family in a manner than acknowledges the loss but which continues with life.

Dr. Ed Pakes

Pakes, a child and family psychiatrist, is a founder of Bereaved Families of Ontario, a support group formed in 1976 to assist families deal with loss of a loved one.

He attended the First International Symposium on Grief and Bereavement in Contemporary Society while in Israel, along with 300 representatives from 20 other countries. The symposium was sponsored by the ministry of defence.

In Israel, the people have had more than their share of learning to cope with tragedy, Pakes says. Since its inception in 1948, the country has had to deal with Holocaust survivors by giving them support and assistance.

Support networks appear

"We Jews are very well known for coping with death and destruction," he says.

Since 1948, Israel has fought in several major wars, and has suffered the loss of many of its young men. Various organizations have sprung up to deal with that. One, called Lebanim (for the sons), has formed where lay people who have lost their children meet, discuss and support each other through trying times.

Networks have arisen, he says, where volunteers and laymen meet with the families of those who suffered a loss and help them get over their grief.

Those meetings can last over long periods — even years, Pakes notes, adding that in Canada, support groups for parents and siblings usually have a lifespan of something in the order of 2-3 months of intensive meetings, and irregular sessions afterwards.

Comparing the two countries, Pakes says in Israel the subject of bereavement involves "the fabric of the nation" and extensive methods that have been adopted to deal with it, while in Canada, it's dealt with more superficially.

"I wish we Jews weren't so good at it," he says.

Citing the Bereaved Families organization as an example, Pakes says that even in Canada non-Jews "look to us" for assistance in dealing with death, examining the structured approach developed in Judaism, such as in the shiva.

For Pakes, traveling to Israel was more than just an educational and professional trip.

"From a Jewish point of view, we must share our experiences here. Those kinds of experiences can be shared with Israelis as a common bond with them."

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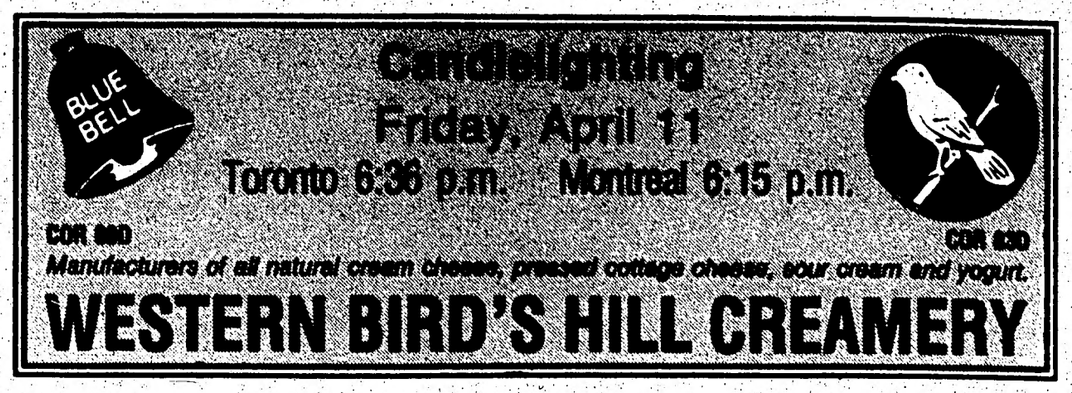
Organizations and People

What's New

By MIRIAM CHINSKY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WESTERN BIRD'S HILL CREAMERY

Because of the Passover holidays, this column's deadlines for the May 1 and May 8 issues are advanced. Deadline for the May 1 issue is Friday, April 18 at 5 p.m. Deadline for the May 8 issue is Monday, April 28 at 5 p.m. Your cooperation will be appreciated.

Thursday, April 10

JUVENILE DIABETES

How close are medical researchers to solving the riddle of diabetes? Is a cure imminent? These questions will be addressed by **Dr. Kevin Lafferty,** at the annual general meeting for the Toronto Chapter of the Juvenile Diabetes Foundation, Thursday, April 10 at 7.30 p.m., in the Metro Toronto Convention Centre.

Dr. Lafferty is director of research at the Barbara Davis Centre for Childhood Diabetes in Denver.

This meeting is free and open to everyone.

For more information contact the JDF office, 224-2633.

JEWISH-CHRISTIAN DIALOG

A Passover seder with computer aided graphics will be the focus at the next meeting of Jewish-Christian Dialog, 7.30-9.30 p.m., Thursday, April 10 in Bathurst Heights Library (Bathurst and Lawrence area).

Jewish-Christian Dialog is a group of people interested in exploring one another's perspective.

To inquire further, phone **Mary,** 463-9133.

Saturday, April 12

MAGEN DAVID SPRING DANCE

Magen David Sisterhood is planning its Spring Dance, Le Printemps, with full dinner, wine and a live band, 8 p.m., Saturday, April 12, in Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd.

Cost is $40.

To reserve, call 222-9065, 223-6280, 636-0865, days; 494-0657, 667-8069, evenings.

KEHILLAT AHAVAT HESED

Kehillat Ahavat Hesed, a new egalitarian Conservative congregation, invites you to join its members for a Shabbat service, 9.30 a.m., Saturday, April 12, in The Haifa Room, 3rd floor of the Zionist Centre, 788 Marlee Ave. (just south of Lawrence).

For more details call **Shawn,** 782-1840, or **Mark,** 445-6251.

TEMPLE SINAI MUSICAL LEGACY

Temple Sinai's Yiddish Heritage Oneg Shabbat is a delightful annual event, attended by a growing group of enthusiastic audiences. This year it takes place on the same evening Temple Sinai hosts delegates from the World Union of Progressive Judaism Conference, Friday, April 11, with service at 8.15 and program following.

Music and fun will be provided by guest soloists, the cantor, director of music, the Temple Sinai choirs and the audience.

Sunday, April 13

PNAI MEETING

PNAI, the Toronto Chapter of Parents of North American Israelis, will hold its next meeting 8 p.m., Sunday, April 13 at Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd.

Historian, **Prof. Aron Shai,** an exchange lecturer at the University of Toronto on sabbatical leave from Tel Aviv University, will explore Politics in Israel.

For further information about this unique group which welcomes anyone with children studying or living permanently in Israel, call **Minabelle Haneford,** 633-5136.

AT SHAAREI SHOMAYIM

The Entertainment and Cultural Connection presents **Dvora (Doreen) Silver,** 8 p.m., Sunday, April 13 at Shaarei Shomayim Sisterhood Hall, in a fascinating Mixed Media Exhibit - Art Appreciation and Monoprint Demonstration.

Everyone (all ages) is welcome. There will be special tables for singles 21-39 and 39 plus.

Come and meet others who are talented, cultivated, intelligent, sophisticated, pleasant, enthusiastic, generous, with a sense of humor and "modest" just like you!

Co-ordinators are **Sandra** and **Jerry Genesove.**

NCJW GARAGE SALE

Centennial Branch, National Council of Jewish Women, plans a Mammoth Indoor Garage Sale, 10 a.m.-2 p.m., Sunday, April 13 at Council House, 4700 Bathurst St. (bus stop at the door).

Items will include new jeans, new and nearly new clothing, toys, bric-a-brac, costume jewelry, white elephants and childrens' wear. This is a Something For Everyone sale.

Proceeds will be used to support Council charities.

SKATE FOR TOURETTE

Skate for Tourette, 1-3 p.m., Sunday, April 13, at Chesswood Arena, 4000 Chesswood Dr.

Everyone is invited to attend this first fund raising event which will benefit Tourette Syndrome Research. Come and meet **Eddy Shack.**

General admission is $2, children under 14, $1, and of course, the more sponsors you have, the better.

What is Tourette Syndrome? It is a neurological movement disorder resulting in uncontrollable movements and verbal tics. There is no known cause or cure.

This event is under the auspices of the Tourette Syndrome Foundation of Canada.

BETH SHOLOM BREAKFAST CLUB

Beth Sholom Tallis and Tefillin Breakfast Club, 1445 Egllinton Ave. W., meets Sunday, April 13 to hear researcher **Dr. Victor Ling,** provide information on Cancer Research.

Service is at 9.30 a.m., breakfast follows, and the program begins at 10.30.

JEWISH CHORAL MUSIC

Everyone is welcome to enjoy an Evening of Jewish Choral Music with selections from liturgical, holiday, Israeli and thematic works, offered by 12 synagogue and organization choirs, 8 p.m. Sunday, April 13, at Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd.

This is sponsored by the Toronto Jewish Music Committee of Toronto Jewish Congress in celebration of Jewish Music Festival. Admission is free.

BOOK CLUB PRE-PESACH EVENING

Albert J. Latner Jewish Public Library presents a Book Discussion Club Pre-Pesach Evening (with English translation and commentary) 8 p.m. sharp, Sunday, April 13 in the Lipa Green Building, 4600 Bathurst St., Room 421.

Participate in a cultural and festive gathering with **Nathan Garnick, Golda Levine, Jacob Bailin, Miriam Nirenberg** and guest poet **Peretz Miransky.**

Admission, including refreshments and social hour, is $4 for guests, $2, seniors and students. For further inquiry call 635-2996.

UJA YOUNG ADULT WORKSHOPS

A Contemporary Look at Ourselves...Our Partners...Our Choices, is the subject matter for three workshops organized by the Young Adults Division, United Jewish Appeal, Sunday, April 13 in the Lipa Green Building Conference Centre, 4600 Bathurst St.

Speakers will be psychotherapist **Elaine Cooper, Rabbi Lawrence Troster** and **Jewish Vocational Services educational and career counselor, Nava Jakubovicz.**

Registration/lunch, is 11.30 a.m.-12.15 p.m. Program is at 12.15.

Cost is $6 advance registration, $8 at the door.

For more details call UJA, 635-2883.

HUNGARIAN LODGE B'NAI B'RITH

Theodor Herzl Hungarian Lodge, B'nai B'rith, meets next 10.30 a.m., Sunday, April 13, at 15 Hove St. (Bathurst and Sheppard area), when **Harvey Rosen,** national vice-president, B'nai B'rith of Canada, addresses the group.

For additional information call **Eugene Jacob,** 781-3677.

BEBY YOUNG MARRIEDS

Rabbi Howard Sacknovitz will speak on Sexuality in the Jewish Tradition, at the Deli 'N' Discussion night co-ordinated by Beth Emeth Bais Yehuda Young Marrieds, Sunday, April 13 in the synagogue, 100 Elder St.

A buffet deli dinner will be served at 7 p.m. and the discussion begins at 7.30.

Cost is $5 per person.

For reservations and more information, call **Gail Copeland,** 636-4090 (evenings).

Monday, April 14

BETH EMETH SISTERHOOD

The public is welcome to attend the general meeting of Beth Emeth Bais Yehuda Sisterhood, 100 Elder St., 8 p.m. in the shul's Arback Hall, Monday, April 14.

There will be a special candlelighting ceremony in memory of the Six Million.

Chef extraordinaire **Sandra Temes** will reveal her culinary artistry with Passover Delights, just in time for the holidays.

Admission is $2 for members, $4, non-members.

ANSHE SHOLOM BROTHERHOOD

Temple Anshe Sholom Brotherhood Draw invites you to an evening of good food, free liquor bar, games of chance, music and dancing, 7 p.m., Monday, April 14, at the synagogue, 215 Cline Ave. N. in Hamilton.

Cost is $30 ($20 tax receipt to be issued) and there will be cash prizes up to $3,000.

For tickets call **Sid Bell,** 388-2252 or the temple office, 528-0121.

ALJS

The Association for the Living Jewish Spirit meets at 7.30 p.m., Monday, April 14 in Forest Hill Public Library, 666 Eglinton Ave. W., to consider the question, Does Passover Contain the Living Jewish Spirit? This discussion will be led by **Rabbi Reuben Slonim** and **Dr. Felix Eckstein.**

All are welcome. For further information phone 789-0101.

ASTHMATIC CHILDREN

Techniques for Managing Your Child's Asthma will be explained when allergy and respiratory specialist **Dr. Howard Langer,** speaks at a general meeting planned by Parents of Asthmatic Children of Southern Ontario, at 8 p.m., Monday, April 14 in Bathurst Heights Library, 3170 Bathurst St. (one block north of Lawrence)

New members are welcome.

For more information call **Elaine Rose,** 881-8416 or **Joan Naert,** 292-6335.

TORONTO HADASSAH-WIZO

Toronto Hadassa-WIZO invites you to hear **Sam Levin** on Monday, April 14 at 8 p.m. in Beth Tzedec Synagogue, when he zeros in on The Eichmann Trial Revisited, The Human Element.

Levin, an advocate living in Israel since 1949, was asked by the government of Israel to undertake the mammoth task of translating the Eichmann trial from Hebrew into English.

This meeting is open to everyone. Cost, $2, includes a coffee hour.

To inquire further, phone 789-4373.

SEDER WORKSHOP AT HAR ZION

Learn how to conduct a Reform seder at a Passover workshop in Temple Har Zion library, 7360 Bayview Ave., 8 p.m., Monday, April 14.

The community is invited to attend.

BIALIK REUNION MEETING

On Monday, April 14, the arrangements committee will hold its meeting to complete plans for the reunion of the Jewish Folk Shule, Borochov and Bialik Hebrew Day Schools, to be held April 18, 19 and 20.

The meeting takes place in the Bialik boardroom, 12 Viewmount Ave. at 9.30 a.m.

For more details call **Nadine,** 783-3346.

Tuesday, April 15

T'NACH STUDY GROUP

The T'nach Study Group will meet on Tuesday, April 15 in the boardroom of the Associated

[Cont'd. on page 17]

HEBREW U PROFESSOR

Hebrew University political scientist Emanuel Gutmann (second from right), currently on leave at Ottawa's Carleton University, recently addressed the Toronto New Leadership Group of the Canadian Friends of the Hebrew University. Group's new co-chairmen are (left) Stephen Diamond and Dr. Harvey Zimmerman. Edward Bronfman (right) will be honored by HU.

BAT-DOR PERFORMANCE

Hedy Frish (left), chairman Elaine Culiner, Deborah White and Marvelle Koffler are on the committee planning Bat-Dor's May 25 performance here. Proceeds of the Israeli dance troupe event, to be staged at Harborfront's Premier Dance Theatre, will go to benefit Bat-Dor's home facilities in Beersheba. [Graphic Artists photo]

Organizations and People

What's New

[Cont'd. from page 16]

Hebrew School, 3630 Bathurst St. The study portion will be Amos, chapters 7,8 and 9, with **Joseph Shier.**

The group operates under the auspices of the Toronto Jewish Cultural Council. To inquire further, telephone 635-2883, ext. 151.

ROBERTINO TO PERFORM

Internationally acclaimed Italian singer, **Robertino,** will appear in a concert of Italian Songs and Romance, 8 p.m., Tuesday, April 15, at Northview Secondary School, 550 Finch Ave. W. (at Bathurst).

Sponsored by the Russian Lodge of B'nai B'rith Canada, and presented by the American-Italian Musical Association, Robertino is known for his magnificent voice by Russian immigrants who recall hearing him in the Soviet Union.

For tickets at $16 and $18, call 665-4344 or 225-9414 ($2 discount for Russian Lodge members). Robertino is not to be missed!

FUNDING FOR PRIVATE SCHOOLS

Public Funding/Private Schools, is the topic for a public lecture by **Bernard Shapiro,** president of OISE, and chairman of the provincial commission on funding for independent schools, who will give his views on Tuesday, April 15 at 8 p.m. in Holy Blossom Temple, 1950 Bathurst St.

ALUMA CANADIAN ISRAELI CLUB

Aluma, Canadian Israeli Club, will show the gripping movie Witness, 7.30 p.m., Tuesday, April 15 in the Fireside Lounge of the Wagman Centre, 55 Ameer Ave.

For more information call **Ephraim Dloomy,** 449-7836.

THORNHILL WOMEN'S ORT

Tracing Your Jewish Roots is the topic for the Thornhill Women's ORT meeting, 8 p.m., Tuesday, April 15.

All women are invited to attend this program with geneologist **Dr. Ralph Lederer.** Host is **Shelley Cohen.**

For information about this and other absorbing ORT programs, contact **Marcy Gilbert,** 787-0339.

CHAI WOMEN'S ORT

Good Clothing for the whole family, household items, toys, records, books, cookbooks, plus much more, will be found at Chai Chapter, Women's ORT Bazaar, slated for 10 a.m.-4 p.m., Tuesday, April 15, at North York Memorial Community Hall, 4812 Yonge St.

Contact the ORT office, 787-0297 for added details.

JEWISH CEREMONIAL ART

Dr. Rachel Weinstock, owner of The Rimonim Gallery, will concentrate on Jewish Ceremonial Art - A Link to the Past, at Beth David B'nai Israel Beth Am Sisterhood's general meeting in the synagogue, 55 Ameer Ave., 8 p.m., Tuesday, April 15.

Refreshments will be served, and everyone is welcome.

DESIGNER EXTAVAGANZA

Fabulous fashions by Sea Queen, Debbie Shuchat and Wayne Clark will be featured at Spring Fever 86, sponsored by Hadar Branch, National Council of Jewish Women of Canada, Toronto Section, 8 p.m., Tuesday, April 15 at Council House, 4700 Bathurst St.

Tickets are $10, patrons, $18, and there will be refreshments and door prizes.

For more information call 633-5100.

STAND IN

Jeffrey Litner stands in for his twin brother Jason, who, along with fellow Associated Hebrew Schools students Elana Strebinger (left) and Ariane Gold, was honored by the Royal Canadian Legion's Wilson Branch. Jason's poem, Elana's essay and Ariane's poster each won 2nd prize intermediate division, in the branch's recent literary and poster contest. [Graphic Artists photo]

CURTAIN'S UP

Appearing in the Moliere play, A Doctor in Spite of Himself, were Ulpanat Orot students, (front row left to right) Debbi Aharon and Aliza Belman, (back row left to right) Sharona Bienenstock and Bayla Brown. Producers were Marcy Ages and Bayla Cross. Performances were staged at Associated Hebrew Schools, Finch Ave. W.

Wednesday, April 16

MEDINA STAGE COMPANY

On Wednesday, April 16 at 8 p.m., Medina Stage Company will participate in National Book Week celebrations with a Meet the Authors evening at Shaarei Shomayim Synagogue, 470 Glencairn Ave.

Three Toronto-based playwrights, **Helen Weinzweig, Leo Orenstein** and **Carol Libman,** will read from their work, and engage in lively discussion with the audience.

This is open to the public, free of charge.

For further inquiries call 667-8347.

SHAAR SHALOM

A panel discussion on Why We Chose Judaism, with **Rabbi Sheldon Korn** and some people who have converted, is set for 8 p.m., Wednesday, April 16, under the auspices of Shaar Shalom Sisterhood, 2 Simonston Blvd., Thornhill.

More details are available at 889-4975.

YOUNG LEADERSHIP MISSION

An orientation meeting preceding the first national Young Leadership Mission which leaves for Israel on May 28, is scheduled for 7.30 p.m. Wednesday, April 26.

Sponsored by United Jewish Appeal, the Mission is for anyone aged 25-40 years. Participants will see Israel and be introduced to Project Renewal, absorption centres and new rural settlements.

Anyone interested in participating, call **Julea Gasner,** 635-2883 for specific details.

Thursday, April 17

FASHION SHOW AT BRANSON

North York Branson Hospital Auxiliary presents Carlin Enterprises Affordable Fashions, 8 p.m. Thursday, April 17 in the hospital auditorium, 555 Finch Ave. W.

Admission, $8, includes door prizes and refreshments. Proceeds will go to the hospital building fund.

CLUB KALANIT PIONEER WOMEN

It's a Games Night for Club Kalanit, Na'amat Pioneer Women, Thursday, April 17 at 8 p.m.

Phone **Maria,** 443-8540, for detailed information.

NA'AMAT CLUB NURIT

Are you a single career woman, mid 30s-early 40s, who enjoys stimulating topics of current interest in a friendly atmosphere? Then don't miss Club Nurit, Na'amat's Pioneer Women's next program, Pro Choice, with **Shira Barnholz, Thursday, April 17. After the talk, stay to socialize and enjoy refreshments.**

For directions and time, phone the PW office, 636-5425, days.

LUPUS ASSOCIATION

Do you have Lupus? The Ontario Lupus Association holds self-help meetings, 7.30 p.m. the 2nd Thursday of every month, 250 Bloor St. E., Suite 401 (at Jarvis).

The next meeting is Thursday, April 17. (This is an exception, and the following meeting will be on May 8).

CRAFT SALE

Neighborhood Crafters are having a sale of varied and imaginative handmade items plus baked goods and snack bar, 4-9 p.m., Thursday, April 17, in the gym of Three Valleys Public School, 76 Three Valleys Dr., Don Mills.

A donation will be given to the school.

GRAY COACH SENIORS TOUR

Seniors group leaders in the community are invited to join a 1-day FAM (familiarization) tour via Gray Coach, to the Buffalo Convention Centre, Thursday, April 17.

At the centre, chambers of commerce, visitors attractions and tourist councils will exhibit, to inform these leaders what is available and provide suggestions for seniors' group outings.

Cost of the tour, including lunch and dinner, is just $5.

Immediate reservations are a must. Call **Mark McNamee,** 979-3531.

And What Else Is New...

OFRA HARNOY PERFORMS

Cellist **Ofra Harnoy,** accompanied by pianist **Shaya Petroff,** will offer an evening of fine music on Saturday, April 19 at 8.45 p.m. in Adath Israel Synagogue, 37 Southbourne Ave. Proceeds will go to Ezrath Nashim, the Jerusalem Hospital for Psychiatric and Geriatric Treatment and Rehabilitation.

Tickets at $10 each, are available at the Leah Posluns Theatre, Negev Bookstore, Israel's Judaica Centres and all BASS outlets.

For patron information and other details, phone 630-4253, 665-3250 or 223-3657.

A BOUQUET OF APPRECIATION

The Just a Second Shop at 3420 Bathurst St., an arm of Jewish Family & Child Service, expresses its sincere appreciation to the community for its support and assistance.

Your contributions of "nearly new" items has made possible the continuity of this service to those in need. In 1985, there were over 3000 customers.

BLOOR 60TH ANNIVERSARY

All former students and staff are invited to attend 60th anniversary celebrations at Bloor Collegiate Institute, Saturday, April 26, from 1-6 p.m.

A reception takes place at Plaza II Hotel, 4-8 p.m., with cash bar.

Please let friends of Bloor know about the reunion!

To inquire further, call 537-4165.

SHAAREI TEFILLAH SEDERS

Tickets are now available for Shaarei Tefillah Congregation's Passover seders to be held in the shul, 3600 Bathurst St., 7.30 p.m., Wednesday, April 23 and 8 p.m., Thursday, April 24.

Cost is $33 per person for adults, $24, children under 12 years.

Call 787-1631 for more details. Everyone is welcome.

VOLUNTEER FOR DONWOOD

The Donwood Institute at Bayview and Eglinton, a rehabilitation centre for alcohol and drug addiction, requires volunteers to train as clinical assistants.

Since the training program and volunteer position require a substantial time commitment, it is essential that volunteers be available during the day for approximately 10 hours per week.

If you are interested in becoming involved in this challenging program, please call the Volunteer Centre at 481-6194.

SPEAK HEBREW IN ISRAEL

Holy Blossom Temple, 1950 Bathurst St., is offering a unique course which will help you to find your way around Israel - on the bus, in restaurants, in emergencies. You can learn things which the travelers' phrase books won't teach you.

The 8-week course designed for those who are able to read Hebrew, and taught by **Yael Lew,** begins the week of April 14. Classes are 7.30-9 p.m. Tuesdays for beginners, and Thursdays, for second level.

For more information and/or registration, call 789-3291.

LIFESAVER FIRST AID COURSE

Metro Toronto St. John Ambulance Association is offering its Lifesaver first-aid course for ages 9 and over. The course, set for April 19 from 2-4.30 p.m. at Don Mills Library, 888 Lawrence Ave. E., emphasizes how to help a person who is choking, bleeding or suffering from shock, and explains how to get help quickly.

Please pre-register for this free course.

BETH TZEDEC PESACH WORKSHOP

Beth Tzedec Congregation's Pesach Workshop originally scheduled for Sunday morning April 13 in the synagogue, 1700 Bathurst St., has been changed to Tuesday evening, April 15. At 7.30 p.m., **Rabbi Lawrence Troster** will provide an introduction, and at 8.15 p.m. **Sandra Temes,** author of Welcome to My Kitchen, will give an innovative cooking demonstration to help make your seder meal both interesting and relaxing

The second session continues as scheduled, on Sunday, April 20 at 10 a.m.

For additional information phone 781-3511.

LADIES BOWLING LEAGUE

Ladies are wanted for a Wednesday afternoon bowling league at Wilson and Dufferin.

This is a social league and you don't have to be a top bowler. Just come out and have fun.

For more details call **Linda,** 223-5805.

SHAAR SHALOM TRIVIA NIGHT

Everyone is invited to share a great evening at the annual Trivia Night in Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill, Saturday, April 19 at 8.30 p.m.

Tickets are available at $8 per person in advance from **Rosalee,** 731-9093, or the synagogue office, 889-4975. Cost at the door is $10 per person.

STAINED GLASS

Join North York Parks and Recreation Department's Adult and Senior Stained Glass Workshop and create your own project.

The workshop is held at Centennial Centre,

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starting Monday, April 14 from 1.15-3.15 p.m. for two weeks, and Humber Summit Community Centre, starting Monday, April 14 from 7.30-9.30 p.m. for two weeks.

Cost for two classes is $13 for adults and $9, seniors. There is an additional cost for supplies.

For more details on daytime classes, call 224-6258, for evening classes, 224-6260.

CONSERVATIVE JUDAISM MEET

Women's League for Conservative Judaism Ontario Branch, presents its Annual Spring Conference at Adath Israel Synagogue, 37 Southbourne Ave., on May 12 and 13. Theme is The Contemporary Jewish Woman.

Cost for the full conference is $48 and if you register before April 17, $43.

Make checks payable to Women's League for Conservative Judaism, Ontario Branch, and mail to your synagogue office or to: Marion Tully, Treasurer, 15 Twin Circle Court, Willowdale, M2R 3L3.

TENNIS TOURNAMENT AND TOUR

Corson Travel announces an International Family Tennis Tournament and Tour, July 3-17. The Tournament and Tour is set in the "Mediterranean Riviera," Bat Yam, Israel.

This unusual vacation combines tennis with leisure, touring the hot springs of Tiberias, the biblical city of Samson, Kibbutz Yad Mordechai, Jerusalem, the Knesset and Massada.

Those interested in joining should contact **Shari** or **Gwen** at Corson Travel Services, 482-2440.

R. J. LANG SPRING BONANZA

For a fantastic selection of arts and crafts at very reasonable prices, as well as flea market items, come to R.J. Lang Elementary and Middle School, 227 Drewry Ave., (between Bathurst and Yonge) on April 12, from 11 a.m.-4 p.m.

Everyone is welcome, and there is no admission charge.

POSLUNS IMPROVEMENT COURSE

Gain the competitive edge. Improve your self-confidence and efficacy in the courtroom, the board room or the back room.

Professionalize Yourself, teaches theatre techniques to help you get what you want, to project a positive and dynamic image.

Classes include improvisation, structuring, body language, voice, concentration and relaxation.

The course begins May 5. For more information and to register, call the Leah Posluns Theatre School, 636-1880, ext. 230.

JAPANESE FLOWER SHOW

A Touch of Japan, the annual Flower and Bonsai Show, under the auspices of the Toronto Japanese Garden Club in cooperation with the Ontario Institute for Studies in Education, is slated for April 12 and 13, from 1-6 p.m., at the OISE building, 252 Bloor St. W.

There will be a varied program of Japanese culture and nature's beauty, with displays of ikebana, bonsai, kimono, parasols, fans, dolls, films, etc. plus ikebana and bonsai demonstrations and a childrens workshop.

Admission is $2.50, children accompanied by an adult under 12, free.

LEARN ABOUT PLAY PRODUCTION

Backstage at the Theatre, Tuesdays, April 15 -June 3, 7.30-10 p.m., is a course led by theatre critic **Mira Friedlander,** for theatre lovers who wish to learn more about play production in professonal theatre.

To be offered at Fairview Library, 35 Fairview Mall Dr., it will be a mixture of live theatre performances and in-class discussions with professional directors, actors, critics and designers.

Please pre-register. Cost is $30.

at the jcc

The Good Age Club of the JCC, 4588 Bathurst St., is holding a Bingo on Tuesday, April 15 at 1 p.m. Admission is $1. There will be lots of prizes, lots of fun. For further information contact **Teme Kernerman,** 636-1880, ext. 234.

Koffler Centre School of Dance invites all intermediate/advanced students of ballet, to a special master class with **Joost Pelt,** 4.30-6 p.m., Friday, April 11 at the JCC, 4588 Bathurst St. For registration and information call 636-1880, ext. 261.

You are cordially invited to the JCC Valley Tennis and Swim Club's annual Open House on Sunday, April 13, featuring an Israeli Art Experience - a Showing of Well Known Israeli Artists such as **Avi Shvartz, Samuel Bak, Shimshon Holtzman** and many others.

Classical music for your entertainment will be provided by the **Peter Daminoff String Quartet.** Refreshments will be served.

Join everyone at The Valley, 7015 Leslie St., from 1-4 p.m. for a relaxing afternoon in the beautiful country club setting. Don't forget to bring your tennis racquets.

This is an opportunity to view the beautiful facility and take advantage of early registration.

On Sunday, April 13 at 8 p.m, JCC Valley Couples Over 40, welcomes you to an evening with family life educator **Debbie Cowitz,** who will examine Understanding Our Roles As Men and Women in a Changing Society. Me Tarzan, you Jane, no longer applies in the 1980's. This program takes place at the JCC Valley, 7015 Leslie St. Admission is $5 per member couple. Refreshments will be served. Hosts for the evening are **Diana** and **Howard Herscovitch.** RSVP to **Tom and Frieda Weiss,** 663-7085. For additional details call **Rose Shapiro** or **Jodi Sherman,** 889-0813.

for seniors

Because of the Passover holidays, deadlines for the May 1 and May 8 issues are advanced. Deadline for the May 1 issue is Friday, April 18 at 5 p.m. Deadline for the May 8 issue is Monday, April 28 at 5 p.m. Your cooperation will be appreciated.

Earl Bales Seniors Place in the park at Bathurst and Sheppard, is open for the 1986 season, and the first event is a Spring Dance with a live band, 8-11 p.m., Saturday, April 12. There will be a raffle, and refreshments will be available. Cost is $3.50 for members, $4, non-members. For further details call **Pearl,** 636-7856, Monday-Thursday, 10 a.m.-4 p.m.

Programs at Earl Bales Seniors Place include the following: Shuffleboard with **Dave Grossman,** Monday and Wednesday, 10 a.m.-noon, Thursday, 7-10 p.m.; Woodwork with **Bernie Roebuck,** 10 a.m.-noon, 1-4 p.m., Monday-Thursday; Fitness, with **M. Tkatch,** Wednesday, 10-11 a.m.; Bridge, Wednesday 1-3 p.m.; Ballroom Dancing with **Ada Goldblatt** and **Irving Naftolin,** 7.30-9.30 p.m. Wednesday; Painting with **Aileen Sax,** 1-3 p.m., Tuesday; Saturday Night Dancing with **Anne Soren, Doris Browne, Fred Plener,** 8-11 p.m.; Bridge, Sunday 1-3 p.m. Starting May 1, **Joe** and **Ida Salsberg** will begin Rummycube classes, 1-3 p.m. Thursday.

A very entertaining afternoon is promised when **Shaarei Shomayim Friendship Club's** own drama group, directed by **Nathan Garnick,** performs on Monday, April 14 at 1 p.m. in the synagogue, 470 Glencairn Ave. Refreshments will be served. Admission is $2 for members, $2.50, guests.

The **Senior Citizens Club of the Labor Zionist Alliance,** looks forward to its monthly luncheon with vocal entertainment, 11.30 a.m., Wednesday, April 16, in the Borochov Centre, 272 Codsell Ave.

The Drop-In Centre at the Borochov is open daily 10 a.m.-4 p.m., for cards, chess, dominos, etc. Coffee and refreshments are available and there is a special room for shuffleboard.

The Cultural Circle meets at the Borochov every Tuesday from 10 a.m.-noon. At a recent session, poet and essayist **Shlome Mitzmacher** presented an analogy of **Sholem Aleichem's characters, Menachem Mendel** and **Tevye the Milkman.** At the April 15 session, 10 a.m.-noon, **Jay Lipsey** introduces the Pesach theme. Refreshments will be served.

The **Wagman Centre Self-Help Widows Program** for women 55-70 years of age widowed less than two years, is set for Sunday, April 13, from 12.30-2 p.m., in the Lipa and Fanny Green Library, 55 Ameer Ave. For more information phone 789-5131, local 2271, 9 a.m.-5 p.m.

Elderly Widows 70 and Over Self-Help Program is scheduled for 1.30-3 p.m. in Rooms A and B of the Wagman Centre, Monday, April 14. Call 789-5131, local 2271, Monday through Friday, 9 a.m.-5 p.m. for more details.

Self-Help Widowers, over 55 years, gather on Wednesday, April 16 from 7.30-9.30 p.m. in the Lipa and Fanny Green Library of the Wagman Centre. To inquire further, call 789-5131, local 2271, Monday through Friday, 9 a.m.-5 p.m.

These supportive services for widows and widowers are non-sectarian and free of charge. Membership in the Wagman Centre is not required.

The Israel Government Tourist Office will screen a film, Israel for the Jewish Market, when **Beth Tzedec Friendship Club Plus 50,** holds its regular meeting in the synagogue, 1700 Bathurst St., at 1.30 p.m., Tuesday, April 15. Everyone is welcome and refreshments will be served. Cost to non-members of the club is $1.50.

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Secular Humanist body publishes new haggadah

JERUSALEM (JTA) — A new Passover haggadah with both traditional Jewish and universal messages has been published by the Israel Association for Secular Humanistic Judaism. The traditional text is accompanied by commentary pertinent to the human condition today.

The page devoted to matzot, the unleavened "bread of poverty" eaten by the Israelites after the exodus from Egypt, notes that although the Jewish people now enjoy freedom, the process of redemption is not completed.

There are still many in the world who do not enjoy freedom. "In our day of joy, let us invite all freedom-seekers in the world to join us in the Feast of Freedom," the text says.

The section of the haggadah in which the four sons question the sages on the meaning of Passover is interpreted as an expression of humanism and democracy. According to the new haggadah it reflects the fact that not all people are the same. "The wicked excluded himself from the public and therefore is not entitled to the basic human right of freedom," the text says.

THE TORONTO GENERAL HOSPITAL FOUNDATION
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Donations may be made to commemorate birthdays, bar/bat mitzvahs, memorials, or any other special occasion.

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Beth Tikvah Synagogue

3080 Bayview Avenue, Willowdale

Fourth Annual Cultural Weekend APRIL 11-13, 1986

Guest Lecturer:

RABBI MAYER E. RABINOWITZ

Dean, Graduate School,
Jewish Theological Seminary of America

Schedule of Events:

FRIDAY, APRIL 11

8:30 p.m. Oneg Shabbat
CHAZZAN EFRAIM SAPIR officiating
Rabbi Rabinowitz will lecture on
"The Conservative Approach to Jewish Law - Looking at Biomedical Ethics"
Question period to follow

SATURDAY, APRIL 12

9:00 a.m. Shabbat Services
Rabbi Rabinowitz will deliver the sermon:
Biomedical Ethics: Jewish Law Looks at Abortion"

4:45 p.m. Talmud Study Class
Rabbi Rabinowitz will continue to look at Biomedical Ethics - a Critical Approach"

SUNDAY, APRIL 13

9:00 a.m. Shacharit Services
9:45 a.m. Breakfast with Rabbi Rabinowitz
"Issues in Biomedical Ethics - Transplants, Autopsies, Artificial Insemination"
Admission: $4

For further information call 221-3433

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It's to be Bingo with many interesting prizes, at the general meeting of **Beth Emeth Bais Yehuda Friendship Club,** in the shul, 100 Elder St., 1.30 p.m., Sunday, April 13. Everyone is welcome. Come and enjoy! Admission is $1 for members, $2, guests. Members please bring cards.

Beth Emeth Bais Yehuda Friendship Club Mother's Day Luncheon is slated for Sunday, May 4 at 12.30 p.m. Watch for a later announcement.

For additional information about BEBY Friendship Club, phone **Sam Cynamon,** 665-3724 or **Helen Weizenbluth,** 635-6343.

Workmen's Circle Social Club at 471 Lawrence Ave. W., gathers at noon, Tuesday, April 15 for lunch and entertainment. At this meeting there will be a discussion regarding possible trips in Canada. The next meeting will be on May 6, after Pesach.

All seniors in the community will be warmly welcomed when **The Association of Jewish Seniors** presents its **Annual Second Seder** on Thursday, April 24 at 7 p.m. in the Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., (one block west of Bathurst).

Facilites are under kashruth supervision.

Cost is $10 per person. No tickets will be available after April 17.

For further information and reservations, call Jennie Gilbert at The Association of Jewish Seniors, 635-2860. **Upper Canada Friendship Club's** very successful Purim Party with entertainment by **Joseph Roth and Family** was organized by program chairman **Dora Posluns.** Dinner, catered by **Zuchter,** was arranged by social chairman **Rae Fergus,** assisted by **Myer Collin, Morris Resnick** and **Helen Iancu.** This was a particularly happy occasion enjoyed by all. The club meets at 4266 Bathurst St.

Holy Blossom Temple Alumni, 1950 Bathurst St., will hear **Rabbi James Prosnit** discuss Seeking Freedom in the 1980's, at 1.30 p.m., Wednesday, April 16. There will be no program April 23 and 30.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

Pesach lunches will be served daily between 11.30-1 p.m., April 24-May 1, at a cost of $3.75 each. All meals for Pesach must be ordered and paid for in advance at the information desk or the office.

Rambling Squares, a demonstration of Square Dancing, will be given at 2 p.m., Sunday, April 13. Cost to members is $1, non-members, 1.50.

Lifelong Learning Institute features a video, The Age of the Individual, which outlines the Romantic Era, through the works of **Berlioz, Chopin, Liszt** and **Bruckner** as well as providing an introduction of Russian musical traditions into Western culture. This takes place in the music room, 1.30-2.30 p.m., Monday, April 14. There is no charge for members, non-members, $1.

At the Wednesday afternoon social, 1.30 p.m., April 16, the Mideast Festival Dancers will perform.

Come and meet new people at the Friendship Circle for Those 55 and On Your Own, 7 p.m., Thursday, April 10 in the music room.

singles

Because of the Passover holidays, this column's deadlines for the May 1 and May 8 issues are advanced. Deadline for the May 1 issue is Friday, April 18 at 5 p.m. Deadline for the May 8 issue is Monday, April 28 at 5 p.m. Your co-operation will be appreciated.

The **North-East Valley Branch of the JCC** in co-operation with the **JCC Valley Singles Exchange,** is holding a Passover Seder for Singles and Single Parent Families. The seder takes place 7 p.m., Wednesday, April 23 at The Valley, 7015 Leslie St. Adult tickets are $20 per person, children $7. For more information and to reserve, contact **Sally Kerbel,** 889-0813 or **Fran,** 494-5898 (days) 731-5664 (evenings). Cutoff date for reservations is April 16.

JCC Valley Singles Exchange is introducing a Singles Support Group as a forum for discussion on such items as relationships, loneliness, self-esteem, etc., Thursday, April 10 at 8 p.m. sharp, JCC VAlley, 7015 Leslie St. Admission is $2 for members, $3, non-members. To inquire further call **Sally Kerbel,** 889-0813.

Don't let it rain on your parade! Join the **Valley Singles,** 7015 Leslie St., for a delightful evening of "dance and drink." Festivities begin at 8 p.m. when the deejay gets you moving to the latest sounds. Refreshments will be served and there will be a cash bar. Cost is $4 for members, $6, non-members.

B'ani B'rith Coed Lodge (Atideynu) regrets that an incorrect date was given in last week's paper for its Spring is in The Air Dance, which will be held 8:30 p.m., Sat., April 12, at the B'nai B'rith Building, 15 Hove St. (Bathurst and Sheppard area). Cost is $4 for members, $6, non-members, and there will be a cash bar. All are welcome. Come out and celebrate the new season. For more information, call **Steve,** 489-2692.

Join **Holy Blossom Single/Single Parents Group** for dinner and the musical, Evita, at the Limelight Theatre, 2026 Yonge St., Tuesday, April 15. Dinner is at 6.30 p.m., show at 8.15. Cost, $30 per person, includes complete dinner, show, tax and gratuities. RSVP to **James,** 485-9911.

A unique and exciting party is planned for 8 p.m., Monday, April 14 at The Gypsy Room, Holiday Inn, Yorkdale. The theme is, A Beach Party and included will be a limbo contest, hula hoop contest, "beach" music and other fun icebreakers. Hot dogs will be sold for $1, and light snacks will be provided. Dress code is skirts, slacks, casual tops, including T-shirts. Cover is $7. This is all arranged by **High Society,** 446-1394.

Metro Toronto Singles presents an Out of Africa party, upstairs at the Bellair Cafe, 10 Cumberland St., 8 p.m., Sunday, April 13. Dress code is - suited to the occasion. Admission is ladies $5, during the first hour. Cover is $7. For more details call **Sid, 222-7111.**

Club Haifa (ages 23-45) invites you to enjoy the great sounds of **Archie** until 2 a.m. on Saturday, April 12 at the Mardi Gras Restaurant, 97 Cumberland St. (just west of Bay). Dress is casual but no jeans. There is no cover charge. If you are interested in jazz, the Mardi Gras features it on Sundays, 7-11 p.m. and there is also no cover charge. For more information call **Lorne Goodman,** 783-4605, evenings (no Wednesdays).

Bris cost goes

By JOSEPH POLAKOFF

WASHINGTON — Blue Shield of Pennsylvania, California and Maine and Blue Cross of Washington state and Alaska have adopted a national Blue Cross-Blue Shield recommendation not to pay for "routine" circumcisions.

"We don't pay for things that are not medically necessary," The Washington Post quoted spokesman Charlotte Crenson as saying. Its report said "professional groups of obstetricians and prediatricians have said since 1983 that there is no medical necessity for circumcision . . . on a routine basis." The cost of a circumcision was given at "about $90."

Proponents of circumcision, The Post said, "argue that if infection later in life makes circumcision necessary, it is a much more painful and serious procedure at that time. The practice has roots in the laws of some religions, including Judaism."

ח ג

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Art by Howard Fox

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Organizations and People

sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Tazriah

We can't escape who we are.

A young man did very well for himself and moved to the richest section of town. His old mother visited him and began questioning him about his observance.

"Do you keep Shabbat?"

He shrugged: "Mom, that's the day I go sailing."

"How about putting on tefillen?"

"Who has time" answered he.

"And keeping kosher?"

"Mom, in 1986?"

Seeing the situation, the mother leaned close to the son and whispered: "Tell me, are you at least still circumcized?"

* * *

The Torah describes birth, and eight days later — a brith for the little boy.

Bringing a child to a brith is like bringing a sacrifice to the temple — the knees of the sandek (godfather) form the altar.

At the ceremony of the brith, we proclaim a blessing: "Kshaym she'nechnas la'brit. . . . Just as the child entered the Covenant, so may he enter the world of Torah, marriage and good deeds."

A fine bracha, by why just make it at a brith? Why not say a blessing, just as he entered bar mitzvah, may he enter marriage and good deeds, or just as he keeps Shabbat; may he enter Torah and marriage?

Why just at the birth? Why is it so different?

One thing about a brith: you can't undo it. A brith is a brith, whether you become a punk rocker, move to Tibet, or run away from Judaism. . . .

Wherever a Jewish boy runs, his brith runs with him.

So we pronounce the blessing: "Just as he entered the brith — just as he cannot run away, separate himself from his brith — so also may he never be separated from his Judaism."

* * *

A brith must be performed at the proper time — the eighth day.

But why wait eight days? Why not three days after birth, or seven — why eight?

There is a special blessing in eight. Eight days means that the child must pass through at least one Shabbat. Shabbat is like a water-fall of holiness, pouring out on the neshama (soul) of the little infant. The Shabbat washes the baby with light.

Then, he is ready to enter the sacred covenant, to become part of an eternal people.

* * *

Holiness must be everywhere.

Reb Isaac of Volozhin used to be careful never to speak badly of someone — directly. Once, he had to warn of someone who told lies.

Said Reb Yitzchak: "That person has a wonderful memory. There are some people who remember what happened 10 years ago, and some who remember what happened 20 years ago. That gentlemen's memory is so good he remembers things that never happened!"

May we never forget the tremendous needs of poor families in Israel, many with numerous children struggling to survive from day to day. Please send your tax-deductible donation to the Monthly Fund, c/o Rabbi Meir Gottesman, 317a Bathurst St., Toronto, M6A 2B1. Every penny goes to the poor.

May the redemption of all Israel come soon, easy as ABC — Good Shabbos!

Federal Liberal Party Ontario wing president

Iseman to oversee Grit changes

By
PAUL LUNGEN

TORONTO —

For Seymour Iseman, there are clear parallels between the status of the Liberal Party today and its situation in the early 1960s following the Diefenbaker sweep.

Now, as then, the Liberals were soundly defeated at the polls, with the Conservatives forming a government while enjoying a substantial majority.

And now, as then, a decisive rejection by the voters prompted the Liberals into soul searching — into a reevaluation of the policies and organizational weaknesses that contributed to defeat.

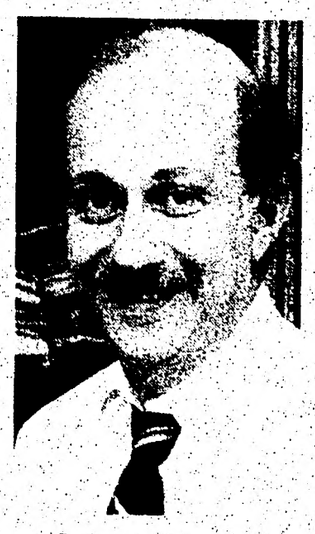
As newly elected president of the Ontario wing of the federal Liberal Party, it's Iseman's task to oversee the organizational shakeup of the party.

"The party is going through the same rebirth as then," says Iseman. "It has to redefine its objectives, and it's doing that."

In the approximately two years before the next federal election, the party will evaluate its priorities, organization and funding, and evolve a reason for Canadians to support the Grits as the next government, Iseman, 52, says.

When the party next meets in Ottawa in November, the policy changes will be "crystallized," with policy resolutions formed "as a basis of consideration of the next Liberal platform."

A top priority for Iseman, a family law lawyer when he isn't involved in politics, is to raise funds at the riding level. Facing what Iseman disingenuously refers to as "a substantial debt" (reaching into the millions), the Liberals have begun a letter campaign for new members and voluntary contributions — "to make sure we have a healthy riding association" both organizationally and money-wise.



Seymour Iseman

For Iseman, who's been involved with the Grits in one capacity or another for more than 25 years, being the first Jewish president of the party is a further indication that "the Liberals to me seem more willing to accept different ideas and groups, and they have always been receptive to Jews."

Back in 1961, he was attracted to the party by its policies of the day: the nationalism tied in with the (proposed new) flag and anthem, and with the party's "social approach as far as assisting people — broadening the opportunities of Canadians."

During the course of his association with the Liberals, Iseman has acted as area organizer, as riding president, he's been past president of the Willowdale Federal Liberal Association, served as a member of the constitution committee, and he's served as director, secretary and as executive vice-president of the Ontario wing of the party.

During the last federal election, he was campaign chairman for Jim Peterson in Willowdale, and he was, and remains, a supporter of John Turner as leader.

Besides his politically oriented work, Iseman found time to sit on the board of his shul, the Beth Am Bnai Israel Beth David Synagogue, and he has, of late, been an active participant in the Canadian Jewish Congress' political liaison committees, the small groups which discuss issues of concern to Jews with politicians from all three major parties at the grassroots level.

His association with the PLCs is now causing him some concern, he admits, and he is reevaluating it. "If my decisions are perceived to be in favor of an ethnic group, that may in itself bring my decision into question," he says.

"As president of the Liberal Party, I have to do things that are the best for the party. If I appear to put forward a particular cause, I may be harming both the cause and the party."

While he acknowledges he might sever his ties with the committees, his Jewish baggage — the way he approaches issues — cannot be easily disconnected.

"It would be no different if I were female," he states. "I could do a good job, but I might have a different slant" to some issues, he says.

Iseman's ties to things Jewish recently got a boost following a trip to Israel to visit his oldest daughter. Wendy, 25, like his other children, Susan, 22, Steven, 21, and Sandra, 19, has visited Israel and all attended afternoon Hebrew school. His wife, Sheila, once taught at a Jewish day school.

While Iseman has taken on new tasks as president of the party, he maintains his family law practice, which promises to make him a little busier than usual for the next two years.

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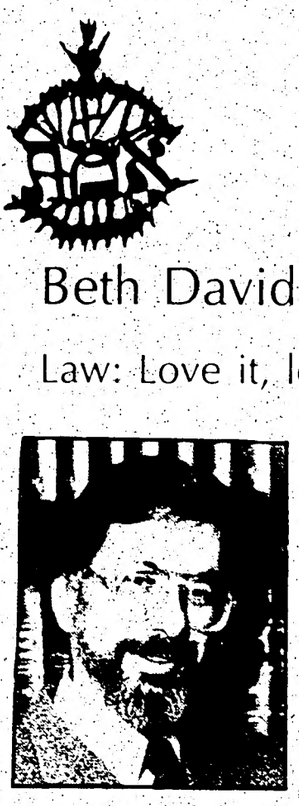

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Organizations and People

Joining UJA for Yom Ha'atzmaut event

Mazola to sponsor festival

By
ESTHER MEHR

TORONTO —
Mazola corn oil, a product of long-standing tradition in the Jewish community, is teaming up with United Jewish Appeal as the corporate sponsor for the upcoming Yom Ha'atzmaut "Festival of Festivals" on Sunday, May 18, in conjunction with the UJA Walk for Israel.

The tie-in is "a natural" for Mazola, says Paula Horn, the company's senior product manager. "In our research we have found that Mazola is the leading brand of cooking oil used most in Jewish households."

Mazola's decision to sponsor the festival resulted from several factors, Paula Horn stated.

"As sponsor of the Walk/Festival, we are not only helping to promote an event that raises money for a worthy cause, but one that is healthy and fun for the whole family. We believe this is a good partnership for both Mazola and United Jewish Appeal that will prove mutually beneficial."

Another dominant factor in the decision, said Horn, concerns society's preoccupation with physical fitness through exercise and proper nutrition.

"This all-day outdoor event seemed to us to be the ideal association for our product which is 100% pure corn oil and contains no additives or preservatives, features that are important to the health-conscious."

It is the first time Mazola has become involved in the sponsorship of a community event in Canada. For the past eight years the company has been up front in promoting and sponsoring a Shape-up Run in conjunction with the YMCA in New York City.

When Mazola representatives approached UJA Festival organizers with the offer to assume sponsorship, it was "gratefully accepted," by UJA leaders.

"That kind of corporate community participation by Mazola is admirable," said Bobby Katz and Larry Shapiro, Walk for Israel co-chairman. "It enables us to broaden the scope and variety of attractions at what promises to be the most ambitious of UJA outdoor events since the walk was initiated 17 years ago.

Mazola will be represented in the marketplace area with a booth of its own, joining a number of companies who will display their products.

"As with the New York run, we are hoping that our sponsorship of the Festival will also become an annual event," Paula Horn added.

Darchei Noam to hold celebration weekend

TORONTO —
To celebrate its 13th birthday, Congregation Darchei Noam, the Reconstructionist Synagogue of Toronto is holding a festive Bar/Bat Mitzvah Weekend, April 11-13.

The theme of the celebration, says past president of the synagogue and member of the organizing committee Phyllis Greenberg is: Past, Present and Future.

Friday, April 11 represents the past Greenberg says. The evening services will be led by New Jersey Rabbi Joy Levitt, a student rabbi with the congregation about seven years ago, plus past presidents and other guests.

On Saturday morning (representing the present), services will be led by Rabbi Barry Blum (the rabbi of Darchei Noam) and members of the congregation willl also participate. The guest Dvar Torah will be given by Rabbi Richard Hirsh, Darchei Noam's first full-time rabbi, now with the Reconstructionist Rabbinical College in Philadelphia.

Both services will be held at 15 Hove St. and are open to the public, says Greenberg.

The celebration continues Saturday night with a social evening at a member's home, and a Sunday morning brunch representing the future where members will discuss the future of the synagogue and the movement in North America.

The Reconstructionist movement, says Greenberg, "looks at Judaism as an evolving religious civilization, based on the writings of Rabbi Mordecai M. Kaplan."

The Reconstructionist synagogue in Montreal, Dorshei Emet, celebrated its 25th anniversary last year. The Montreal and the Toronto institutions are members of the Federation of Reconstructionist Congregations and Havurot.

For more information call Phyllis 886-1585 or Gloria 881-8543.

Sharpe family

TORONTO —
The article on Gilbert Sharpe, president of the Canadian Institute of Law and Medicine, in the March 27 issue of The CJN stated that his father was the late Dave Sharpe.

It failed to mention that Sharpe's mother Laura Dorn has been married to Myer Dorn, executive vice-president of Shaarei Shomayim Synagogue for the past 24 years.

Sharpe is the nephew of David Peters, husband of Cecily Peters, national president of Hadassah-WIZO. David Peters is a past president of the Zionist Organization of Ontario and a lifelong staunch supporter of Zionism and Israel.

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Organizations and People

Haifa U Friends dinner for fun-loving tycoon

"Cohon the Jewish McGenius" to be honored

By
FRANK RASKY

TORONTO —

He has been called the "Canadian Establishment's jester-in-residence" who sometimes assumes the clown's role of Ronald McDonald.

He was thus defined in Peter Newman's *The Acquisitors* because he's a fun-loving tycoon who likes kibitzing around with his friends and playing practical jokes.

But his intimates call George Cohon, president of McDonald's Restaurants of Canada Limited, "Cohon the Jewish McGenius."

Backs worthy causes

When it comes to supporting worthy causes, they all agree, the kibitzer switches roles and becomes a serious, community-minded crusader.

He already supports 24 such philanthropic causes.

Furthermore, they point out, he's always ready to jump in and raise funds during a crisis with showmanlike ingenuity — whether it's to help save the Santa Claus parade in Toronto or help rescue Israel during its 1973 Yom Kippur War by heading a $45 million emergency Israel Bonds drive across Canada.

A consummate salesman, he enjoys using his persuasive powers in his continuing role as Canada's national campaign chairman for State of Israel Bonds.

His enthusiastic campaigning won him Israel's highest public service award — the Israel Prime Minister's Medal.

He likewise will be rewarded this June with an honorary Doctor of Philosophy degree at University of Haifa. It will be conferred upon him as a result of his fund raising efforts via the George Cohon Development Fund, which finances campus projects not covered in the university's budget.

Additional funds amounting to $1.5 million will be raised on May 22, when 1,200 of the Canadian Friends of Haifa University are expected to attend an $85-a-plate Cohon tribute dinner in the Grand Ballroom of Toronto's Sheraton Centre.

Another honor was recently awarded to him when he was appointed board chairman of the Ontario Science Centre.

The appointment was made, not because he claims to any scientific expertise, but rather because he loves fooling around with the latest gimmicky gadgets that his Jewish friends call *chachkes*.

"Yes, I'm a devoted subscriber to Gadgets Magazine," Cohon confirmed in a CJN interview the other day at the 7-storey McDonald's of Canada headquarters building on McDonald's Place in the Don Mills district.

"That's because I'm a fun person," he said. "I like to work hard and play hard."

The fun-loving side of his personality is reflected in the chucklesome *chachkes* that adorn his highly informal executive office.

His office memos read: "From the kitchen of George Cohon . . ." And in it McDonald's No. 1 chef has cooked up such playthings as a dart board equipped with McDarts and a translucent briefcase whose McDonald's Golden Arches light up like a miniature marquee.

Also on display is a pillow with a message hand-embroidered by Cohon's mother to read: "Screw Home Cooking — Eat At McDonald's." And most delightful is a self-mocking plaque that brags: "It's Hard To Be Humble When You're As Great As I Am."

Clearly, the 48-year-old chief executive officer of Canada's biggest restaurant chain, whose 525 retail outlets gross more than $1 billion annually, is no stuffed shirt.

Fortune came calling

When interviewed, he was casually clad in a green sweater over a tieless striped shirt open at the collar. And he put this reporter at ease by kicking off his shoes and sipping one of a series of plastic cups of Coca-Cola.

His colleagues call him dynamic, but a more appropriate term would be cyclonic. His 200-pound, 6-foot-1 frame, kept trim by daily noontime tennis games at the York Racquet Club, vibrates with energy like a tuning fork.

He has cheerful blue-green eyes set in a jovial face, and he's impossible to dislike because he doesn't mind poking fun at himself.

Of his gap-toothed grin, he says jocularly, "I'm like the beautiful movie actress, Lauren Hutton — we both smile through split teeth."

His associates agree that he is a mesmerizing super-salesman who "can sell a breath of air and charm hats off a hatrack."

He was steeped in the lore of salesmanship as a boy in Chicago. He was influenced by his name-sake grandfather George Cohon, a baker who used to sell bread in the shtetl of Yakatrenaslov near the Black Sea in Russia.

His *zayde* emigrated to make his fortune in the New World at the turn of the century and soon made Cohon's Rye Bread a by-word in Chicago. His late father, Jack Cohon, also a Russian immigrant, became a prominent Chicago corporate lawyer.

He recalls becoming a keenly competitive entrepreneur at 14. While other school boys earned pennies, he took home up to $30 a week as a champion door-to-door salesman of Fuller brushes.

He went on to earn $50 a week as a shoe salesman. Later, after graduating from Chicago's Northwestern School of Law, he developed his courtroom showmanship, practicing as a corporate attorney for six years.

In 1967, he paid heed to the Jewish proverb: "When Fortune calls, quick! — offer her a chair."

Fortune came calling in the form of a client interested in the possibility of acquiring McDonald's franchising rights for Eastern Canada. When the client ultimately withdrew, Cohon raised $70,000 and bought the franchise rights himself.

George Cohon

Under the guidance of the silver-tongued Cohon, the burger business prospered so handsomely that the U.S. parent company bought back his franchise ownership. Cohon was rewarded with 173,000 shares of McDonald stock (now worth well over $50 milion) as well as the presidency of the entire Canadian operation.

"I believe in giving back generously to the community, because Canada has been so good to me," says Cohon, who became a Canadian citizen in 1975 and is now an ardent, flag-waving patriot.

His Buffalo-born wife, Susan, and their two sons, Mark, 20, and Craig, 22, have all adapted nicely to both the Jewish and non-Jewish community of Canada.

Susan takes pride in being chairwoman of the Mount Sinai Hospital committee that published last year *The Good Table* cookbook. Though she adores Big Macs, she thinks her potato latkes and barbecued brisket are pretty hot stuff, too.

Together they've visited Israel at least a dozen times. Each time Cohon says it's exhilarating to see "those hardy, strong survivors endure the hostility of the Arab countries with such esprit de corp . . .

"It's the only bastion of democracy we have in the Middle East," he adds reflectively. "It's the place where Jewish people from around the world can always go and feel right at home. It won respect for Jews in the Diaspora. And it behoves every one of us to support it any way we can."

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Organizations and People

Closing dress shop after 51 years

Customers miss Greisman

By
BELINDA SILBERMAN

TORONTO —

Irene Greisman's customers say they are heartbroken.

After 51 years in business, the 75-year-old grandmother recently closed her exclusive Lourden Taylor dress shop at 424 Eglinton Ave. W.

And since the announcement, flowers and tearful telephone calls have poured in.

"I feel devastated," says long-time customer, Catherine Moulton, 71. "We're going to miss her terribly. She was always so good to us."

Greisman — adored by her staff and clientele for her willingness to always lend a sympathetic ear — opened he shop just west of the Eglinton Theatre in 1935, a year after she married her tire salesman husband, Harry.

At first, business was quiet in the new Toronto suburb but things began to pick up after World War II when more people began moving into the area.

In those days, Greisman recalls working long hours — often from 9 a.m. to 1 a.m. The high quality clothes she sold were purchased from downtown factories where hundreds of Jewish immigrants labored.

"Ninety-eight per cent were Jewish who were making the clothing and everything was well made," says Greisman. "Today everything is either imported or made by contractors."

Greisman continued to build her business even when tragedy struck in the mid-1950s leaving her a widow with two sons to raise — John, now a surgeon living in San Diego, Calif., and Bill, a Toronto real estate agent.

Greisman was born in Toronto to a family of four brothers and five sisters. Her father Benjamin Horowitz, owned Bonnaz Embroidery, a factory on Spadina Ave.

In 1930, her mother, Leah Horowitz, using $300 in savings, opened Irene Shoppe on Queen St. W. in the Sunnyside area, and Greisman ran the dress shop with her mother for several years.

In 1934, Greisman joined her older sister, Eva Tishler, at the Lourden Taylor shop Eva had opened two years earlier at 2516 Yonge north of Eglinton Ave. In partnership with her sister, Greisman later opened the second branch on Eglinton Ave.

Over the years, Greisman's shop has attracted many of the most affluent people living in areas such as Forest Hill. Her regular customers have included the wives of successful businessmen, professionals and clergymen.

Her store has also attracted many senior citizens who have appreciated her well-made clothing and the expert fittings given by her staff.

Greisman, who has seen styles come and go and come again, and skirt lengths rise and fall, estimates she has served three generations of customers over the years. "I've had some customers who have been coming here for 48 years," she says proudly.

"We would please them and try to fit them honestly. And if you're honest and loyal to them and fit them right, they're loyal to you."

But her following hasn't only included long-time customers. It has also included faithful employees such as Elizabeth Stieb, who has worked at the store as a seamstress for 25 years, Pearl Ziman, a saleslady for 20 years, Irene Singer, a saleslady for 16 years, and Christine Zarkadoulas, a seamstress for 16 years.

The workers, who refer affectionately to Greisman as "Mrs. G," describe her as a boss who always showed a lot of compassion. "She is good-natured and has a good heart," says Ziman, 66.

Greisman says she sometimes wonders if she has done the right thing by closing her store, but: "I was getting tired and the place needed to be redone and I don't feel like doing it with just a 3-year lease."

Her rent has also risen dramatically from a modest $80 per month in 1935 to the current $2,000 per month.

What will Greisman do in her retirement? She promises it will be anything but sitting home alone and idle. She also reveals she may yet open another shop if she can find a suitable location.

In the meantime, other members of Greisman's family continue to work at fashion stores in Toronto.

Included is Greisman's sister, Eva, now 81, who still works at Lourden Taylor on Yonge. Eva's daughter, Rhea Winston, now runs the store.

Greisman's younger brother, Jack Howard, also still runs the Lewis Howard ladies wear shop in Bayview Village.

Irene Greisman at her Lourden Taylor shop a short time before it closed. [Belinda Silberman photo]

3 anniversaries to be celebrated in Bialik fete

TORONTO —

Three anniversaries are to be celebrated the weekend of April 18-20: The 60th anniversary of the founding of the Jewish Folk Schule, the 50th anniversary of the Borochov School and the 25th anniversary of Bialik Hebrew Day School.

The organizing committee for the celebration weekend is inviting all former staff and students of the three schools to take part in the fun and reminiscing.

On Friday, April 18, there will be an open house at Bialik (12 Viewmount Ave.) from 1 to 3.30 p.m. Visitors will see children in classroom activities, which will include projects research, language classes and Shabbat preparations.

On Saturday, April 19, there will be a reunion at Bialik from 8.30 to 11 p.m. The program will highlight a tour of the school and a display of memorabilia gathered with the assistance of Stephen Speisman of the Toronto Jewish Congress archives department.

There will be singing, dancing and an opportunity to meet and reminisce with teachers, students and friends. Wine and cheese will be served.

Current student council president Ari Finkelstein will be master of ceremonies for the evening.

On Sunday, April 20, there will be a dinner at the Borochov Centre, 272 Codsell Ave., at 5.30 p.m. to honor the past chairmen of the Bialik board of directors. Cost for the dinner is $36.

For more information on the celebrations, call Roz Davidson at 781-4292 or Sue Freedman at 783-0597.

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Organizations and People

"Outstanding contribution to Jewish life"

Bonds dinner to honor nine Toronto women

TORONTO —

Toronto women are invited to participate when nine of their peers will be honored for their "individual outstanding contributions to Jewish life" at a State of Israel Bonds Womens Division Tribute Dinner to be held June 4 at Beth Tzedec Synagogue.

Says Judy Carr, a co-chairman of the dinner along with Helen Cooper: "Each woman's achievements truly represents the spirit of Proverbs 31 — 'Many have done valiantly, but you have excelled them all.'" This has been chosen as the theme for the Women of Valor event.

The honorees are: Suzanne Benchimol, Gay Berger, Goldie Burstein, Leona Finkler, Cynthia Gasner, Genya Intrator, Mira Koschitzky, Mirial Small, Patricia Starr.

In its press release announcing the dinner, Israel Bonds lists their activities, pointing out that "all of the women excel in a different area and are unified by their commitment to Judaism and our heritage."

Suzanne Benchimol is actively involved with Petah Tikva Anshe Castilla Sephardic Congregation, having served as sisterhood president for five consecutive terms. A working mother, she is active also with Pioneer Women, Bar-Ilan University, UJA, Hadassah, Jewish National Fund, State of Israel Bonds, Or Haemet Sephardic School and Baycrest Hospital. She often conducts Sephardic baking and cooking demonstrations. She came here from Morocco in 1965.

Gay Berger is "a driving force" in Jewish fund raising, says Bonds. This Scottish-born mother of two has served as campaign chairman of the UJA Womens Division, during which time she founded the Business and Professional Division. She has been on the executive of Toronto Jewish Congress, Canadian Jewish Congress and Hadassah-WIZO. She was national president of the United Israel Appeal Womens Division and led the first Womens International UIA-Keren Hayesod mission to Israel.

Goldie Burstein, a member of Pioneer Women Na'amat for 45 years, has also been a volunteer for the Canadian Mental Health Association, United Jewish Appeal, United Way, Heart and Stroke Foundation, Canadian Cancer Society, Jewish Book Fair, and Alpha Omega Soceity. She created Pioneer Women's annual Chanukah appeal, Dollars for David. Her father Harry Green helped found Toronto's Labor Zionist Movement and the Bialik Hebrew Day School.

Suzanne Benchimol

Gay Berger

Goldie Burstein

Leona Finkler

Cynthia Gasner

She is also a former Pioneer Women Israel Bond chairman.

Leona Finkler will receive an honorary doctorate in June for four decades of work on behalf of Bar-Ilan University, Baycrest Centre, Jewish National Fund, the UJA, Hebrew University, Israel Bonds, Hadassah-WIZO, and other institutions here and in Israel. She is profiled in the prestigious who's who in World Jewry.

Cynthia Gasner wears many hats, including: vice-president of the Baycrest Centre, chairman of the Day Care Advisory Committee and TV producer and hostess. She also played important roles in the National Council of Jewish Women, CHAT's parent's advisory council, Retail Council of Canada, Canada-Israel Committee, United Jewish Appeal and the Canadian Zionist Federation. She was an education counselor at the Don Jail and a volunteer at the Ontario Mental Health hospital.

Genya Intrator, chairman of the Inter-religious Task force, a Canadian Jewish Congress executive, and Soviet Jewry chairman of the Federation of Jewish Women's Organizations, writes a weekly column in the Toronto Sun on human rights in the Soviet Union. The Moscow-born indefatigable fighter has pioneered and led a number of groups on behalf of Soviet Jewry. In 1982, she received the Toronto B'nai

Genya Intrator

Mira Koschitzky

Mirial Small

Patricia Starr

B'rith Woman of the Year award.

Mira Koschitsky has worked tirelessly on behalf of the CJC's Soviet Jewry, Jews in Arab Lands, Joint Community Relations, Political Action and Holocaust Remembrance committees. A former CJC Ontario Region chairman, she is also on the boards of Associated Hebrew Schools, Ulpana and Or Chaim Schools, Baycrest Hospital, Council of Jewish Federations, Mount Sinai and Mount Sinai Auxiliary.

Mirial Small, national president of Canadian Hadassah-WIZO from 1980 to 1984, has also been chairman of Toronto UJA's Women's Division and of the Ontario Region of the United Israel Appeal's Women's Division, as well as founding president of UIA Canada's Women Division. She is also on the boards of the TJC, United Jewish Welfare Fund, Federation of Jewish Women's Organizations, Beth Tzedec Congregation, United Synagogue Day School, JF&CS, CIC, and Canadian Friends of the Hebrew University.

Patricia Starr, as National Council president, is overseeing the completion of a non-profit housing project for seniors, low income families and the handicapped. Besides serving the CJC in a number of capacities, she has also been prominent in the United Way, the Jewish Community Centre, and the Federal Advisory Board of Employment and Immigration, Toronto. She has helped launch several local community programs, and is a media consultant to several boards of education — all while office manager for Newport Sportswear Ltd.

For more information on the dinner, phone Denise Bagley, (416) 789-3351.

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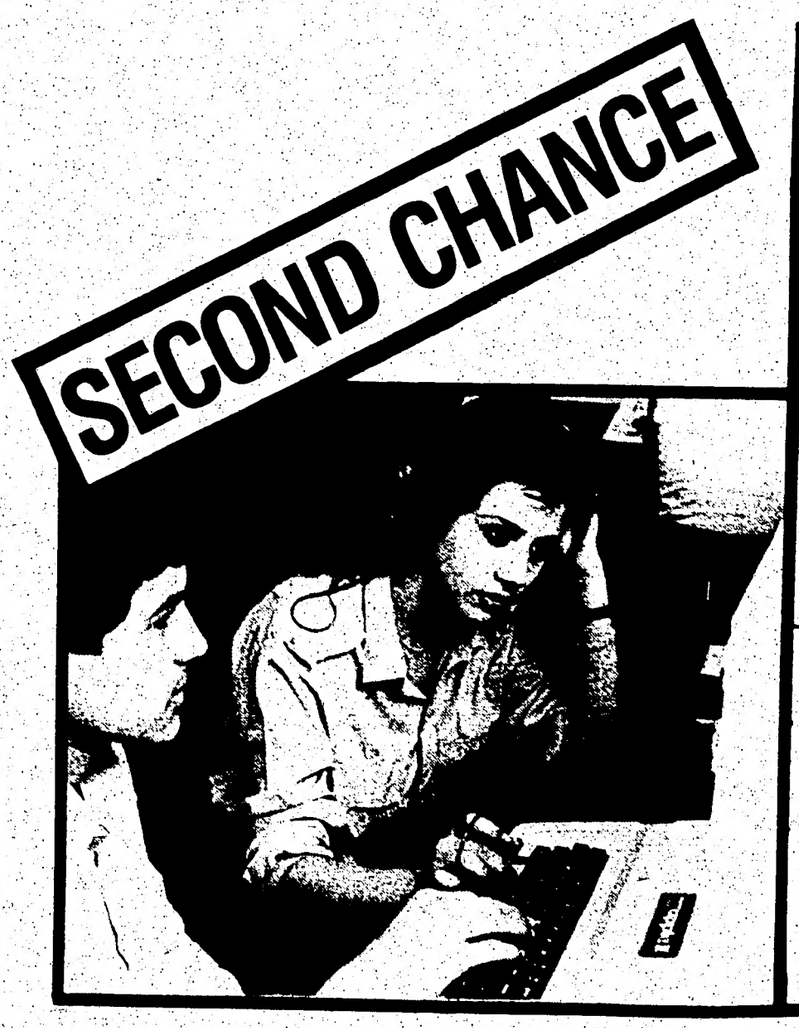

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Organizations and People

Eban to inaugurate Society for Yad Vashem

Canadian ambassador to Israel James Bartleman and his wife, Marie-Jean and Canadian-born publicity chairman of Yad Vashem, Rabbi Menachem Fogel light a memorial torch in the name of Canada during the ambassador's first week in Israel.

TORONTO —

Abba Eban, member of Knesset and chairman of the International Board of Governors of the International Society of Yad Vashem, will speak at Beth Tzedec Congregation for the official inauguration of The Canadian Society for Yad Vashem at 11 a.m. Sunday April 13.

Guests for a luncheon following the address will include Dr. Yitzchak Arad, chairman of the Yad Vashem Directorate and Eli Zborowski, chairman of the International Society for Yad Vashem.

The Canadian society says the two guests will report on recent projects undertaken by Yad Vashem in Jerusalem under the auspices of the international society.

For further information, call 638-6854 or 638-4042.

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Tittel to lead "haymish" gathering

Bloor JCC to hold seder

By
PAUL LUNGEN

TORONTO —

Passover seems to bring out the best in people — at least it does from Fred Tittel's point of view.

For the past eight years, the Jewish Community Centre, Bloor St. branch, has held a "haymishe" Passover seder, and for three years, Tittel has led it, enabling him to see the warmth generated at the traditional meal and the generosity of volunteers who promise to foot the bill should there be a financial shortfall.

"It's the little things that make it worthwile," says Tittel, honorary vice-president at the Bloor JCC. "Last year I was hugged by a little boy who was so happy" to be there, he says.

As it has been since its inception, the theme of this year's seder is taken from the haggadah itself: "Let all who are hungry enter and eat; let all who are needy come to our Passover feast."

About 200 people are expected to attend this year, with the traditional feast to be held on the second seder night, Thursday, April 24.

Singles, single parents and their children, the elderly, those without families and those new to Toronto make up the bulk of the extended "Jewish family" at the seder, says Tittel.

And they will enjoy a traditional seder evening: readings from the haggadah, a "complete kosher meal with all the delicacies — wine, soup with kneidlach, gefilte fish, meat, "everything you'd have at home" — as well as songs from the haggadah.

As he has in past years, Tittel will conduct an afikoman hunt, and for those children who can locate a piece of the not-so-subtly hid matzoh, they'll earn a silver dollar.

In past years, the seder has proven to be a very successful program, says Tittel. Tickets are $20 for adults, $7.50 for children under 12, and they can be obtained at the front desk at the Bloor St. branch of the JCC at Spadina and Bloor.

Tittel stresses, however, no one will be turned away if they cannot afford it. The seder is subsidized in part by money from the Roslyn Cohen endowment fund.

For more information, contact the JCC at 924-6211.

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Bible contest

MONTREAL —

Regional competitions in the Canadian Zionist Federation's Bible Contest attracted more than 400 students in grades 7-13 in Halifax, Montreal, Ottawa, London, Toronto, Winnipeg and Calgary.

The top regional finishers will gather in Montreal April 13 and 14 for the national contest, to held at the Hebrew Foundation School in suburban Dollard des Ormeaux.

First-place winners of the grades 7-8 and 9-13 divisions of the contest will receive a return ticket to Israel to compete in the International Bible Contest, while first-place winners of the grades 5-6 and supplementary school divisions will receive a $500 State of Israel Bond.

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Associated students learn about the IDF

Association for Welfare of Soldiers program

By
JEFF ROSEN

TORONTO — Grade 9 students at Associated Hebrew Schools were recently given the opportunity to learn about the role and importance of the Israeli Defence Forces through a program sponsored by the Association for the Welfare of Soldiers in Israel.

Carol Baratz, youth project chairman for the association, told The Canadian Jewish News that a special program was organized for grade 9 students at Associated as part of the Shai L'Chayal (Soldiers Gift Parcel) project to show "how vital it is to pay tribute to soldiers of the IDF."

Students were shown a movie about the Israeli army and Roy Tamir, youth director for Young Judaea, related his experiences about being in the army.

She said students were very interested in the program and asked many questions about the association.

"They were very enthusiastic and excited to learn about the association," Baratz said. "We stressed that we're not a tzedakah project, but are honoring the soldiers."

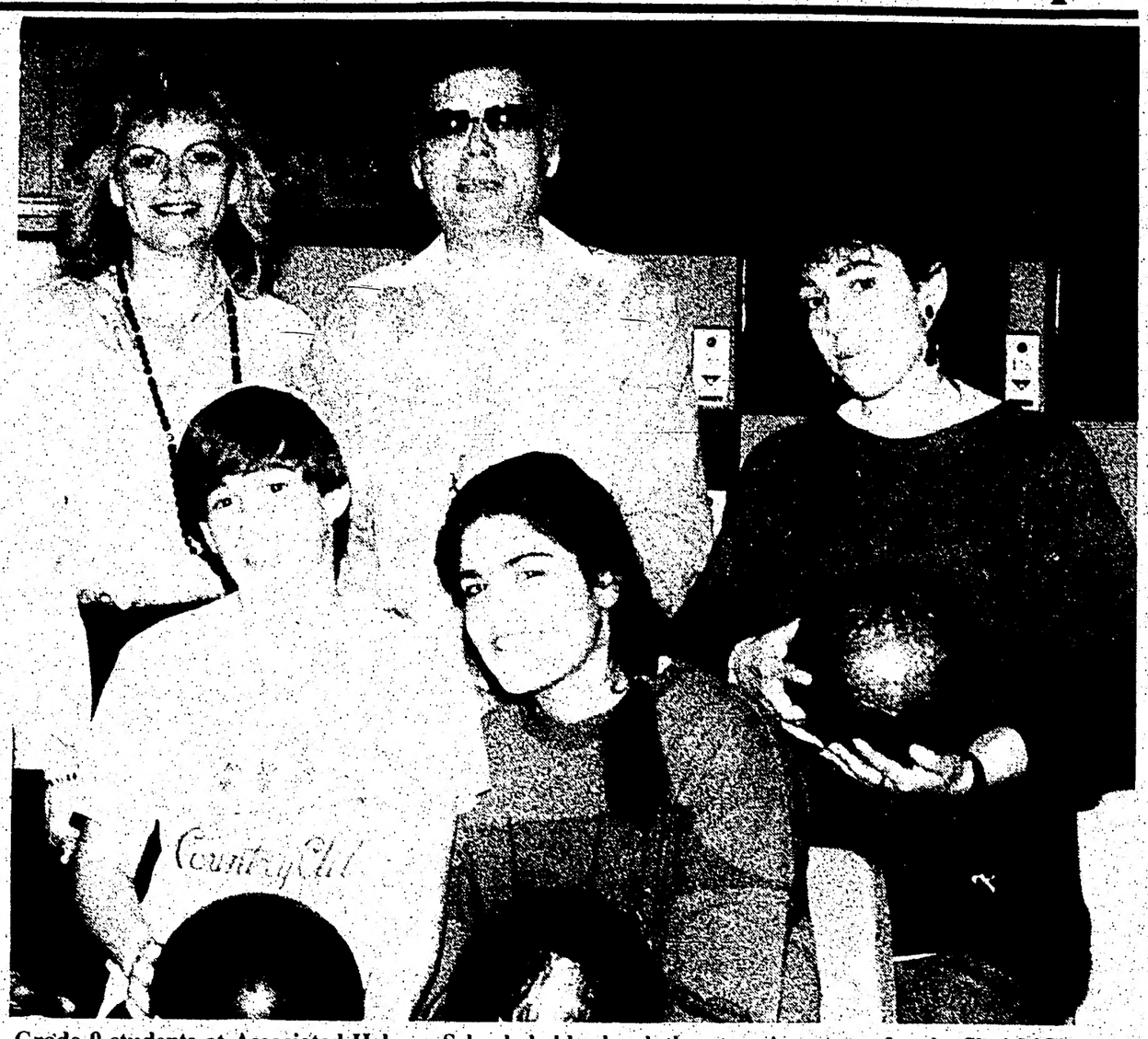
As well as viewing the movie, students also wrote personal letters to soldiers in Hebrew.

Baratz said that as a result of the school program, the students, under the leadership of Saul Morgenstein, coordinator of grade 9 activities, created their own Shai L'Chayal project and arranged a bowlathon.

Pledges and donations were collected and after one day of bowling, $1,800 had been raised which will go towards providing soldiers with parcels at Pesach.

Baratz said the association sends parcels to soldiers at "special" times of the year. In the past soldiers have received such gifts as tote bags and inflatable cushions.

The association also raises money to build recreation centres in Israel for soldiers and widows and orphans of soldiers.



Grade 9 students at Associated Hebrew Schools held a bowlathon to raise money for the Shai L'Chayal project sponsored by the Association for Welfare of Soldiers in Israel. Students Barbara Cash (top row right), Leora Erez and Robert Levine participated in the fund raiser organized by Saul Morgenstein, (top row centre), coordinator of grade 9 activities. With Morgenstein is Carol Baratz, youth project chairman of AWSI.

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Organizations and People

British rabbi cites human element

Jacobs: Judaism developing

By
LEILA SPEISMAN

TORONTO —

Judaism should be seen as a developing religion, says British Rabbi Louis Jacobs. "As long as those holding differing points of view are engaged in the quest for truth, that is what counts."

Speaking to a standing room only audience at Holy Blossom Temple recently, Jacobs discussed the question of what authority there exists for observing the commandments.

Some, such as "thou shalt not kill," he said, are self-evident: They have value in themselves. Others, however, such as the dietary or family purity laws, are less obvious.

For the medieval Jew, said Jacobs, these laws had to be followed because they were commanded by G-d. That is still the view of some, he observed, to titters from some in the audience.

The modern Jew, however, is not so sure that this is so, said Jacobs. The belief that the Torah evolved, rather than appeared in an instant on Mt. Sinai, and thus has a human element involved in it, puts a different perspective on the significance of the commandments.

This perspective, Jacobs said, led to a quarrel with the British religious authorities, which eventually led to his credentials as an Orthodox rabbi being denied.

For those who believe that the strength of the Jewish people lies in following the mitzvot, as he does, the rabbi feels that there must be some acceptable reason for doing so.

The "fundamentalist" viewpoint, as Jacobs called it, is that the Bible is the infallible word of G-d, and that that is a good enough reason for following its precepts. What he objects to is the adherents of this attitude questioning the sincerity and motives of those who don't, as well as denying that mitzvot can be kept properly even if one questions this belief.

The rabbi said he found difficulty in the concept that the commandments are not the word of G-d but merely an expression of Jewish values — "thus the Jewish people are the commander, not G-d."

In our day, Jacobs said, it is felt that G-d has made his commandments known and understood through the historical experience of the Jewish people. This attitude, he said, will allow those injustices which have crept into Jewish law — such as those dealing with divorce and marriage — to be redressed, something denied by those holding the fundamentalist view.

Jacobs does not believe that the commandments ought to be ignored, whatever one's reasons may be for following them. "They bring man closer to G-d. Because adherence to Judaism restores the soul therein lies its perfection."

His talk was part of the Leonard Wolinsky Lectures on Jewish Life and Education, which are sponsored annually by the Board of Jewish Education of the Toronto Jewish Congress, York University's Jewish Studies Program and private philanthropy.

Israeli embassy denies story on media "attacks"

By
PAUL LUNGEN

TORONTO —

A spokesman for the Israeli embassy in Ottawa said allegations in a recent story in the Toronto Star that Israel engaged in deliberate attacks on the media in Lebanon are unfounded.

Avi Gil, press attache at the embassy, denied Israeli forces in Lebanon deliberately fired on two cameramen employed by CBS news in March, 1985, as alleged in the story.

He also said a second allegation, that "local media as well as foreigners are subject to kidnapping, murder and harassment from both sides (Israel troops and Arab guerrillas)" are "simply not true."

That allegation was contained in a report of the International Press Institute and was quoted by Star reporter Olivia Ward in a story on "press censorship around the world."

The two allegations were the only matters relating to Israel in the lengthy story on censorship. Other countries cited in the article as imposing varying degrees of censorship include Afghanistan, Iran, Haiti and Nicaragua.

Gil said the incident of the two CBS cameramen occurred when an Israeli tank fired on cameramen who, at a distance of 1½ miles, appeared to be aiming a rocket-propelled-grenade at the Israeli forces.

Gil noted that the incident occurred "in a fighting zone" where Shiites didn't wear uniforms.

He said pictures released by Israel following the incident showed that from that distance, it would appear to the tank crew that the shoulder cameras were weapons.

Following the incident, Ernest Leiser, CBS vice-president for news, met with Prime Minister Shimon Peres and later said: "I think that knowing what I now know, we (CBS) might have qualified our language somewhat. I think our reaction was proportionate to what we experienced and knew at the time, and I now certainly believe it was not a deliberate attempt to fire tank cannons against our camera people" (CJN April 4, 1985).

Gil flatly denied the second allegation that in Lebanon, "the press corps (are) under attack by Israeli troops." The article also stated that "Arab guerrillas" are responsible for similar attacks, but Gil stated that since 1975, eight of nine journalists killed in Lebanon (excluding the two from CBS) were killed by Arab fire.

Ward told The CJN she was unaware of the later retraction by CBS, repeating that the original reports indicated the attack appeared to be a deliberate attack on a "clearly marked press car."

Ward said she had information from Canadian journalists in Lebanon that Israel on other occasions appeared to be "deliberately" shooting at the press.

She said the allegations of Israeli harassment of journalists are based on reports from journalists in Lebanon, and are contained in the World Press Freedom Review.

Gil said the embassy would make its concerns about the accuracy of the reports known to The Toronto Star.

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Introduced Ernie Richardson to the game

Silver Broom stirs Krivel's curling memories

By
PAUL LUNGEN

TORONTO —

Hurry, sweep. Wo, wo, yes, hurry, hurry.

Ah, the sounds of a curling rink, the shouts of a skip urging his front end into greater exertions, coaxing along a reluctant stone to the top of the 4-foot, the sounds of a corn broom smacking the ice in front of it.

These are the sounds that make Barney Krivel wax nostalgic, and this is the time of year, what with the Briar, the Silver Broom and curling exhibitions, that jars Krivel's many memories.

"Curling was my life," says the 77-year-old retiree who, in his prime, used to play "175-200 games a year, and practice in the meantime."

Krivel has seen the great ones come and go — the Richardsons, the Duguids and the like — but as far as curling experience goes, he's got them beat by a long shot.

Krivel, a native of Estevan, Sask., played in the very first Briar back in 1927 as a fuzzy-cheeked teenager.

But not only did he participate in that Canadian championship, at 18 he skipped (captained and shot last rocks) his 4-man squad.

Unfortunately, unlike other great Jewish curlers who followed in his footsteps, Krivel ended up the bridesmaid, never the bride. In fact, despite winning 16 zone championships entitling him to participate in the Saskatchewan finals, he never got passed the province again.

Not like Manitoba's Braunstein brothers, Terry and Ron, who, with Terry calling the shots, won the Briar in the late 1950s, becoming the youngest skip ever to do so.

While there may have been joy in Jewish circles when that happened, in Saskatoon that year, "there were ugly representations," says Krivel. "Anti-semitism arose, the crowd was down on them and there was innuendo."

Speaking as a man who, by that time had already spent 36 years as a curler, Krivel says "it hurt. It hurt me. It hurt anyone in the game, when you think it's a gentlemanly game."

Krivel can recall other great Jewish curlers of bygone days: Manitoba's Hersh Lerner and the Robinson brothers duo. Both rinks won Purple Hearts, emblematic of Manitoba championships.

Then there was Barry Namark, who played 3rd behind skip Lyle Dagg of BC.

"He had the worst lead in the world," Krivel recalls. "But the best dressed lead — Dick Beddoes. I never saw such a horrible curler in my life," Krivel says with a chuckle.

But Krivel has a special place in his heart for the Richardson brothers, Sam and Ernie, who eventually won four Briars in the 1960s.

What makes his association with Ernie Richardson so special, is that Krivel introduced him to the game.

"I got them to join the Jewish curling club in Regina," Krivel says, even though they weren't Jewish.

"They were pool sharks originally. I got them out of the pool room. Funny that some of the best curlers used to be pool players," he says. "Maybe it's because they have to learn the angles, ricochets."

Western Canada is "a hotbed of curling," says Krivel, producing other quality Jewish players such as Sammy Aarenson, Rube Ludwig and Eph Portigal — all Manitobans.

Krivel tried to transplant some of that Western enthusiasm for the game he loves when he moved to Toronto in 1960. He'd already built the first Jewish curling club in Regina and was its first president, when he moved east and built the Beaver Curling Club, coached there and managed it.

After it folded (because there weren't enough patrons for the bar), he moved to the Broom and Stone Club in Scarborough as the club professional. In 1965, he took over as manager of Casa Loma, making a point of hiring previously excluded Jewish help and opening its doors to shows by Jewish organizations such as ORT and Hadassah.

And all the time, even into the 1970s, Krivel would gather up some of his Jewish compatriots and enter local bonspiels, winning his fair share.

Some of his curling enthusiasm obviously rubbed off on his son Peter, who also participated in the Briar in 1973 as a second.

Today, bed-ridden with a bad back, Krivel still is enthusiastic about the game, and he still claims an active connection with it. He recalls how he brought Don Lewis, the official icemaker at the Briar and Silver Broom, from Regina to make the ice at the Beaver Club in 1960.

While that gives him some satisfaction, Krivel still is hoping to see other Jewish curlers reach the heights their predecessors did a generation ago.

Barney Krivel (right) shows prize pupil Ernie Richardson how it's done, in this photo from a bygone era.

Hoopster tourney planned

TORONTO —

The iron and metal industry of Ontario will stage an east vs. west basketball tournament in the main gym of the northern branch of the Jewish Community Centre, on Saturday, April 12, starting at 7 p.m., for the benefit of the Shaare Zedek Medical Centre of Jerusalem.

David Marx, organizer of the event, predicts an exciting game to go along with a buffet dinner and prize presentation, all for $10 per person.

The east will be represented by players from Toronto and the west by hoopsters from Hamilton and surrounding communities.

The public is invited to attend. For more information, contact Marx at 749-7272.

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Organizations and People

Treatment after bombings

Prof. cites Israeli success with Crush Syndrome

By
MARK DODICK

TORONTO —

On Nov. 11, 1982 at 7 a.m. the abnormal morning calm in Tyre, Lebanon was shattered by an explosive blast leveling a building housing Israel Defence Forces personnel, killing many of the soldiers and trapping others.

Of 100 victims caught beneath the rubble, 20 emerged alive — some untouched. But among the injured were seven soldiers suffering from extensive muscle damage, says Dr. Ori Better.

Such massive injuries, says Better, former dean of the Faculty of Medicine at the Technion and visiting professor at Yale University, result in Crush Syndrome.

Better is a (nephrologist) kidney specialist visiting Toronto and Montreal to lecture, and to raise funds for the Grossman Immunology Center at the Technion, named for Ontario PC leader Larry Grossman's parents, Ethel and Allan.

He says that Crush Syndrome, the crushing of muscle tissue, can result in kidney failure.

But if the correct course of treatment is begun as soon as possible — even before the victim is completely removed from the debris — kidney failure can be avoided, as in the case of the seven soldiers at Tyre, says Better.

Stopping briefly for an interview with The CJN at the Toronto offices of the Canadian Technion Society, Better said that the syndrome was first observed during rescue operations in the World War II blitz of London.

Ori Better

And while the necessary medical response was already known, the war in Lebanon, says Better, "was probably the first time that medical resuscitation was started while the victim was being extricated."

When the muscle tissue is crushed, myoglobin and uric acid seep into the circulatory system, travel to and injure the kidneys.

At the same time, fluid from other tissues and the bloodstream flood into the muscles, causing shock.

The principle of treatment is to give physiological fluid as soon as a vein can be found, even before the victim is removed from the debris, Better explains.

If the urine and the myoglobin are prevented from being concentrated in the kidneys by a massive infusion of fluids, kidney failure can be prevented, he says.

When the patients come to the hospital, Better says, they continue to receive up to 12 litres of fluid per day.

They also receive bicarbonate which alkalizes the urine and renders the uric acid and the myoglobin non-damaging, and an artificial sugar, mannitol, which secures a large urine flow and flushes out any plugs in the kidney tubules.

While the procedure was already known, it was the efficiency of its application by medical staff at Rambam Medical Centre, and the closeness of the hospital to the front lines (by helicopter, 28 minutes from Beirut, 12 from Tyre) that has resulted in success, says Better.

While his visit to Canada was essentially professional, Emanuel Shimoni, executive vice-president of the Canadian Technion Society, says Better's presence has helped to focus attention on the Grossman Immunology Centre.

A project of the Toronto chapter of the Canadian Technion Society, most of the $500,000 required from the chapter for the establishment of the centre has been raised says Shimoni.

However, for more information about the Technion and contributions, contact the Toronto chapter at (416) 789-4545 or the local chapter in Montreal, Halifax, Winnipeg or Vancouver.

Windsor JNF Negev Dinner to be honored

WINDSOR —

Melvin Sorffer has been chosen the 1986 Windsor Negev Dinner honoree because of his "record of outstanding leadership in the community," JNF Windsor Council president Jack Stein has announced. The dinner will be held Tuesday, June 17 at Shaar Hashomayim Synagogue.

Proceeds from this year's Negev Dinner will support and enhance the development of 14 northern Israeli settlements known as Galil Canada and funded exclusively by Canadian Jewry through the Jewish National Fund.

Melvin Sorffer

Sorffer's "entire career has been characterized by hard work, deep commitment and relentless pursuit of the common good," said Stein. "He has made an indelible imprint on the lives of all those whom he has touched with his humanity, sensitivity and keen understanding, thereby becoming a part of all of us.

"He is a proud Jew and a committed Zionist — truly a genuine, sincere individual. We are delighted to give him the Negev Dinner recognition as an expression of our high regard and heartfelt gratitude."

Sorffer is president of Windsor Builders Supply Ltd. and is a past president of the Windsor Construction Association.

One of the founders of the JNF Council in Windsor, he is president of Ontario JNF and serves on the board of directors of the Shaar Hashomayim Synagogue and on the building committee of the I. L. Peretz House.

Among the important positions he has held in the community are: chairman of the United Jewish Appeal; chairman of Israel Bonds; President of the Windsor JNFG Council and past president of the Windsor Jewish Community.

Temple offers Hebrew course

TORONTO —

Holy Blossom Temple's Project L'Chaim is offering an 8-week course in Hebrew commencing the week of April 14 at the temple, 1950 Bathurst St. Tuesdays for beginners and Thursdays for level 2. Both run from 7.30 to 9 p.m.

The course, designed for those who are able to read Hebrew, will be taught by Yael Lew, who has an MA in Hebrew language. He says it will "help you find your way around Israel — on the bus, in restaurants, in emergencies . . . You can learn things the travelers' phrase books don't teach."

Also beginning the week of April 14 are Biblical Hebrew, focusing on the Exodus from Egypt, taught by Lori Gershon, on Wednesday mornings from 9:30 to 11; and Aleph-Bet Learn to Read (Dalia Alalouf), Thursday evenings from 8.30 to 10.

The temple offers also to teach any group of five people who request a Hebrew-content course.

For information and registration call the Holy Blossom Religious School, 789-3291.

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Organizations and People

Syria may launch limited war, Goodman says

Israeli journalist paints a pessimistic picture

By
PAUL LUNGEN

TORONTO —
How is Israel faring these days, in military and strategic terms, vis-a-vis its neighbors?

If one looks below the surface — beyond the circumstances which give supporters of Israel cause for optimism — close scrutiny reveals a host of situations fraught with danger, according to Hirsh Goodman, defence and strategic affairs correspondent for the Jerusalem Post.

A superficial look at Israel and its neighbors might reveal a rosy picture, he said: peace with Egypt, the PLO in disarray, Iran and Iraq at war, the price of oil plummeting, Israel's inflation rate and foreign debt dropping, the northern border relatively quiet and a political leadership in Israel which stresses rationality versus "brashness, grandeur and megalomania."

But after building a case for continued optimism about Israel's strategic situation in the Middle East, Goodman, lecturing recently at the Beth Tikvah Congregation, quickly dispelled any feelings of complaceny by offering what he termed a "pragmatic" assessment of the dangers Israel faces now, and 10 years into the future.

A close look at Israel and its neighbors reveal that in 1972, the confrontation states (potential military enemies of Israel) spent $2.73 on arms to every $1 spent by Israel. In 1984, that ratio had grown to $9 to $1 in favor of the Arabs — despite the fact that 40% of Israel's budget goes to the military.

Even Israel's qualitative edge is suffering, he said, noting that the Arabs are receiving state of the art weaponry equal to that in Israel's arsenal.

How will the military balance stack up in 10 years, he asked. Military planners in Israel must address that problem, since a weapons system ordered today will not become operational for 10 years.

Israeli planners, looking at the military threats facing Israel, must decide between cutting funds for education and social programs, or for a weapon the country may need in 10 years time. The $64 million for one sophisticated F-15 fighter is equal to the entire grade 12 annual education budget in Israel, Goodman said.

Looking to Israel's immediate neighbors, an intense and emotional Goodman had his audience of 300 spellbound as he reviewed the strategic realities Israeli leaders must contend with.

Syria has, since the 1982 Lebanon War, received $6 billion in arms and increased its forces from five to nine divisions. Is there potential for war with the Syrians, he asked rhetorically.

"It depends on who you speak to," he said. Some, considering the unstable situations in Lebanon and Iraq, and Syria's own political and economic problems, take the more optimistic view and predict "no war."

But others, looking at Israel's weaknesses — declining funds for the military, the connection between war and yerida (emigration), the deleterious effect on the economy by a mobilization of Israel's citizen army — argue Syrian President Hafez Assad may decide Israel is in a no-win situation.

Assad's goal would be a limited war to grab a piece of the Golan Heights to begin a negotiating process for the return of it all, as well as to kill any independent Jordan-Palestinian peace move.

"He has everything to gain from a tactical (localized) war, and we nothing," said Goodman, a consultant to the Israel ministry of foreign affairs.

"So we must tell him there is no tactical war."

It is important for Assad to know that if Syrian forces cross the Golan, then Damascus would be a target, Goodman said. Israel can deter Syria only by letting Assad know in no uncertain terms that a war with Israel would invite a large scale response.

Because Syria's military inventory now includes SS-21 ground to ground missiles — which can hit anywhere in Israel with 2½ minutes warning — Israel's pre-positioning depots for its reserve forces are vulnerable, he said. Therefore, "the minute we smell war, we must launch a pre-emptive strike," he added.

Turning to Egypt, Goodman said conditions there are troubling. Poverty is rampant and the population is growing so quickly that by 2010, the country's population will soar from today's 45 million to 110 million. Egypt already imports about 70% of its food.

With that poverty and bleak future, fundamentalism is "creeping into every corner." In short, "the stuff of revolution" is brewing.

The Iran-Iraq war is a march towards mutual destruction, Goodman said. "It makes no sense." Estimates put the number of dead at approximately 1.5 million.

The parties have "absolutely nothing to gain" from continuation of the conflict, but "it says a lot about what's in the Arab mind when they go to war."

Israeli planners, looking at the conflict, must be concerned at Iraq's use of poison gas and by the upgrading of its arsenal to include "super modern weapons."

And as a result of war, Iraqi generals have learned how to move large forces quickly, he added.

Turning to Jordan, Goodman said the country has all the components of instability. About ⅔ of the population are Palestinians, but the country is ruled by a Hashemite monarch. The country is facing economic difficulties and a cut of $800 million of annual oil revenues from Kuwait.

Looking at Israel's internal situation, Goodman noted that to the country's young population, the green line (marking the old Israel-Jordan border) is becoming a meaningless term. The same is true among the highly nationalistic Arab population of the West Bank and Gaza.

Though the U.S. has abandoned the peace process and the PLO is perpetuating the conflict, Goodman offered his solution for the present impasse, which he said he proposed to King Hussein in the form of an open letter.

He called for elections on the West Bank and Gaza to elect a representative body of Palestinians who will exercise jurisdiction over the "full autonomy" promised in the Camp David Accords.

"Dialogue is better than stone throwing," he said. "We need a solution because we cannot continue to live by war."

Goodman's talk at the Beth Tikvah was the first stop on a 20-city, 3-week North American tour which included a lecture in Montreal. The Canadian Zionist Federation and the community action for Israel committee of Canadian Jewish Congress joined with the Beth Tikvah in co-sponsoring the event.

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Bike-a-thon to aid crippled children

By
DAVID PIERSON

TORONTO —
Ride for a kid that can't.

That was the message that the Variety Club of Ontario was promoting at a recent reception which was attended by such luminaries as Ontario's Lieutenant Governor Lincoln Alexander.

"I can't think of a more worthy cause than raising money for crippled children and it's important to encourage as many people as possible to participate in the Variety Club's bike-a-thon," Alexander said.

To encourage that participation the Variety Club has established a bike-a-thon hotline with the voice of CHUM-FM's disc jockey John Majhor telling riders where to pick up pledge forms and bike routes. The hotline is open 24 hours a day until the day of the bike-a-thon, Sunday, April 27 and the number to call is 922-BIKE.

There are nine courses throughout Metro Toronto, Mississauga and the Richmond Hill area, and these together provide 58 points of entry, so wherever you enter, you won't be far from home.

Each course is approximately 32 kilometers (20 miles). Courses open at 8 a.m. and riders may enter up to 1 p.m. Results on total pledges will be available Sunday evening.

And to drum up those pledges don't forget the Variety Club's bike-a-thon parade which will commence from Varsity Stadium on Sat. April 19 at 11.30 a.m.

Everyone from Mayor Art Eggleton to Minister of Consumer & Commercial Relations Monte Kwinter, to such soap stars of the Young and Restless, Terry Lester and Patty Weaver will be in the parade.

But aside from all the celebrities the Variety Club will have over 1,000 volunteers, aided by the police, to ensure a rider's comfort and safety. In the event of bad weather, the bike-a-thon will be held the following Sunday, May 4, at the same time.

Riders should remember to put their clocks forward the night before the event as April 27 is the first day of Daylight Saving Time.

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Organizations and People

Modernity plus halachic way of life

Emunah leader calls for synthesis

By
LEILA SPEISMAN

TORONTO —

Emunah members must adjust to the modern age while maintaining and enhancing a halachic way of life, says World Emunah chairman Ivriah Levine.

Speaking at a recent reception held in her honor at the home of Annie Tencer, Levine spoke of the Jewish woman's role of "enabler" — not only helping their menfolk study and grow in Torah, but also working for society as a whole.

Feminists, she said, have denigrated this attitude, saying all women should immerse themselves in careers, and that social services should be provided by governments, not volunteers. Religious women have a special duty, she maintains, to continue their traditional virtue of chesed (kindness).

While she recognizes the many responsibilities today's women have, to family, career and home, Levine reminded her audience of about 100 women of the verse Pirkei Avos (Ethics of the Fathers) that while one is not required to finish the work, one is not permitted to avoid starting it.

Levine, an American, who lives in Israel, is on a world tour to spread the unique message of Emunah (formerly Mizrachi Women's Organization). In Israel, Emunah is committed "to preserve and protect the Jewish quality of life. Israel must remain not just a state, but a Jewish state," she said.

This is not to deny, Levine said, that there are certain "procedural difficulties" in certain aspects of halacha which should be dealt with, such as the whole question of Jewish marriage and divorce. However, these issues must be handled not by ignoring or disposing of Torah, but within halachic bounds, and through consultation with recognized rabbinic authorities, she added.

Religious women are the best pressure group, she indicates, because they come with respect not as attackers, Levine said.

Outside of Israel, Emunah women must work to strengthen Jewish life, and to help fight assimilation and the erosion of Jewish values, especially through education.

New Emunah groups are springing up in South America and the organization is being revitalized in Holland and Sweden, she said, adding that the most recent addition to World Emunah's membership is from Gibraltar.

Much of Levine's talk was devoted to her experiences at last summer's United Nations Women's Conference. Emunah was the only Orthodox Jewish organization there, and "it was only because of our presence that the Jewish statements made any mention of G-d or religious standards."

She spoke of the intense lobbying, not only by Jewish women but by others of good will as well, to prevent the infamous "Zionism is racism" clause from being included in the final document. "Everyone kept telling me 'pray for us, Ivriah!' — in crisis, everyone becomes religious!"

The work of Emunah in Israel was highlighted throughout the evening. Levine and Toronto Emunah co-presidents Bea Rosenfield and Rochelle Balaban spoke of the network of nurseries, day care centres and residential schools, teaching life skills in a totally halachic manner.

Canadian Emunah has adopted the new Tiberias High School, which will be "the best religious high school for girls in the Galil," said Levine. "No longer will girls in the Galilee have to leave home to get a quality religious and secular education."

Dorothy and Lou Zeifman will co-chair Leona Finkler dinner.

Zeifmans will co-chair Bar-Ilan Finkler dinner

TORONTO —

Husband and wife Lou and Dorothy Zeifman have been named co-chairmen for the Canadian Friends of Bar-Ilan University tribute dinner and convocation on June 9 at Shaarei Shomayim Synagogue where an honorary doctorate from the university will be confered on community leader Leona Finkler.

Prof. Emmanuel Rackman, Bar-Ilan president, will be in Toronto to bestow the degree on Finkler "for her unceasing efforts and extraordinary achievements on behalf of the community in Canada and Israel."

The Zeifmans announced that McGill University law professor Irwin Cotler will be the convocation chairman. Kurt Rothschild and Henry Rakowsky will head the tribute committee.

The honorary chairman is Joseph Tenenbaum who has long been associated with Bar-Ilan University.

In accepting the appointment, Lou Zeifman, a past president of Shaarei Shomayim Congregation and an active member of the Baycrest Hospital campaign and the State of Israel Bonds committee said that it was an honor to work on behalf of Bar-Ilan and to recognize the years of effort Leona Finkler has given to the university and numerous other Canadian and Israeli organizations.

Dorothy Zeifman, an executive memer of Hadassah-WIZO and a leader in the newly formed Canadian Diabetic Association for Jewish People, will head the arrangements committee.

Others appointed to the committee include, Rabbi Irwin Witty, Al G. Brown, Harvey and Fran Adelman, Pat and Allan Friedland, Susan Benchimol, Harriet Lileker, Yossi Menis, Barney and Brenda Dales, Isadore and Batya Eisen, Harvey Haber, Norm Stern Agi Sapir and Cynthia Gasner.

Holocaust study urged

NORTH YORK —

The North York Board of Education decided recently to formally request that the minister of education include a unit of study on the Holocaust in guidelines for courses in History, English, Law, People and Politics, and Sociology.

The resolution came after a motion by Trustee Elsa Chandler who helped develop the curriculum unit in North York.

Chandler also moved to request the development of a resource document on the Holocaust including suggested topics and reference material; a rationale on the importance of teaching about the Holocaust; a statement recognizing the sensitivity surrounding the issue; and goals and objectives for the unit.

The board supported the motions unanimously and resolved to forward the recommendations to all boards of education in Ontario.

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Monday, May 19, 8:30 p.m.
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Organizations and People

Cites breach of contract, wrongful dismissal

Rabbi sues trustees of Winnipeg congregation

WINNIPEG —

Rabbi Martin Stern is suing the trustees of the Fellowship of Prayer (Chavurat Tefila Synagogue) for breach of contract and wrongful dismissal, the Jewish Post reports.

The legal firm of Billinkoff, Meltzer who initiated the lawsuit filed a statement of claim on Stern's behalf last July 19 against "trustees of the Fellowship of Prayer."

A copy of the statement of claim made available to the Post says Stern served as spiritual leader for "the defendant" from February, 1972, to May 17, 1985, when his contract was breached "by reason of his being dismissed without just cause or notice by virtue of a letter delivered to him" on May 17, 1985.

The letter, signed by Miriam Diamond, president of the Fellowship of Prayer's board of directors, notified Stern that more than 50 of the Fellowship's members held a general meeting the previous month, and passed a motion that he "no longer act as spiritual leader of Chavurat Tefila."

According to a source quoted in The Post last May, the synagogue's executive was unhappy with Stern because he sent a letter to the Vaad Ha'ir several months earlier without the executive's permission announcing that the Fellowship was withdrawing from the vaad, the council which regulates kashruth in Winnipeg.

Diamond was quoted in the same story as saying that there was more to Stern's departure than his sending of the letter to the vaad. "It's not just one simple thing . . ."

Stern's July 19 statement of claim says he was receiving a salary of $4,200 a year as the Fellowship of Prayer's rabbi at the time of his dismissal, and that he "suffered damage" as well as "considerable mental distress by both the fact and manner of his dismissal."

Stern's statement of claim says he is seeking damages for mental distress; among other things, he is also suing for loss of income and damage to his reputation.

However, R. B. McNicol, the lawyer of the trustees of the Fellowship of Prayer, told the Post that Stern's lawyer is "suing the wrong defendant."

The trustees of the Fellowship are named as the defendant in the case, he said. But the trustees are merely a corporation set up to hold the synagogue's property in trust for its members; the trustees don't have the power to hire or dismiss a rabbi.

If Stern was, in fact, appointed to serve as rabbi, the appointment "came from the board of directors and executive (of the synagogue), acting on behalf of the congregation," McNicol said.

He added that Stern's lawyer is now considering changing the wording of the statement of claim, and suing the Fellowship executive, instead of the trustees.

If that happens, McNicol said, he will change his defence. "The defence would be that the congregation no longer wishes him (Stern) to continue as its spiritual leader," because of differences between him and the congregation.

Another source told The Post that the Fellowship of Prayer maintains it can't be sued for breach of contract because it never actually hired Stern, and never gave him a written contract. According to the fellowship, Stern volunteered to serve as its spiritual leader, and got an honorarium, rather than a salary, for his services, the source said.

It is unlikely the case will be heard by the court before September, the source said.

Peres praises his government's economic moves

[Cont'd. from page 1]

Israel's economy, claimed that his government's economic measures to date have been a great success, especially in breaking the spiral of inflation, which is down to 12% from a peak of 1,000%. He noted, as well, a clear reduction of Israel's balance of payments deficit and disclosed that **for the first time this year, Israel has reached the point of no deficit in its national budget and, in fact, has a $200 million surplus.**

Peres stressed, however, that Israel still faces severe economic problems because of the burdens of defence and the cost of absorbing new immigrants. He called for continued cooperation between American Jews and Israel.

Vice-President Bush, meanwhile, announced that he plans to visit Israel in the next two or three months.

Following a meeting with Peres at the White House, Bush said that the Prime Minister had extended an invitation "and I accepted."

Bush, who is leaving in the coming days on a 10-day visit to Saudi Arabia and other Persian Gulf states, added jokingly: "I accepted fast before he could change his mind." In response to a question, he said he wanted to visit Israel "the earlier the better." Bush suggested that it would occur within the next two or three months and Peres, standing next to him, nodded in agreement.

The vice-president, who is expected to seek the Republican presidential nomination in 1988, has been anxious lately to strengthen his political base among Israel's many friends in the United States, especially in the Jewish community. His political aides have long suggested that a visit to Israel would certainly help this strategy.

The Prime Minister described the current U.S.-Israeli relationship as "exceedingly friendly. . . . We don't have real problems. . . . We see eye-to-eye on most issues."

Peres also went out of his way to praise the recent U.S. decision to enter the disputed waters of the Gulf of Sidra and to confront Libya militarily. He called the U.S. action "timely," predicting that it would deter Libyan leader Muammar Qadaffi from embarking on more international terrorism.

Peres called him "the most dangerous man in the world today." In response to a question, he said he was even more dangerous than the Syrians.

On this current trip, he was unable to meet with President Ronald Reagan, who was vacationing at his home in Santa Barbara. But Peres is expected to return to the United States at the end of May to participate in a June 1 Israel Bonds dinner in New York. At that time, he is likely to meet with the President.

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The Executive and the Board of Directors
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deeply mourn the untimely passing of
one of our beloved directors
ED RICHMOND ז"ל
We extend our sincerest condolences to
his wife Shelley, his children
and his entire family.
He will be sadly missed by us all.

CORRECTION

11TH MILLION DOLLAR NOTE

For 11 consecutive years, David and Sandra Anisman (centre) have organized the purchase of a State of Israel Bonds' Million Dollar Note through a Beth Emeth Bais Yehuda Congregation Monte Carlo Evening. Assisting them in their endeavors are (left to right) James Graff, project co-chairman; Alex Eisen, Bonds associate chairman; Rabbi Joseph Kelman and Aubie Himmel, Beth Emeth president. (State of Israel Bonds regrets any embarassment caused by a previous error).

SUPPORT FOR SHAARE ZEDEK HOSPITAL

Executive members of the Workmen's Circle Social Club recently presented a cheque to Rabbi Dr. David Monson for the endowment of the Reports and Recieving Area of the Microbiology and Serology Laboratory at Shaare Zedek Medical Center, Jerusalem. Pictured from left to right are: Henya Nachstern, Club president Shirley Grotell, Rabbi Monson, Sophie Edelist, Ethel Barnett and Les Barnett. For information on project endowments at "The Hospital With a Heart" call 781-3584.
Advt. Advt.

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Interfaith Couples - Issues - Concerns
For further information, dates, and registration, please call Sheila, Maureen or Barbara at 637-7800, Ext. 290.
Fee for a six week workshop: $35/person, $50/couple. Scholarships available upon request.

Organizations and People

Cotler urges activism

Osgoode Hall students to take up Nudel's case

By
RON CSILLAG

TORONTO —

Just as law students at McGill University in Montreal have taken up the case of Refusenik Vladimir Brodsky, so students at Osgoode Hall law school here will prepare briefs in an attempt to secure the release of Ida Nudel, the Soviet Union's only female Prisoner of Conscience.

At the urging last week of Prof. Irwin Cotler, legal counsel to a number of Refuseniks, including Nudel and freed dissident Anatoly Scharansky, students at Osgoode will research and gather evidence to try and prove that Nudel is innocent and should be released after 15 years of exile and imprisonment.

Recently, Cotler announced the establishment of an international human rights advocacy centre based at McGill University, where he teaches.

Law students there will work toward lobbying the Soviets to free Vladimir Brodsky, a 41-year-old Moscow physician imprisoned last July for three years on charges of "malicious hooliganism."

A Jew, Brodsky was a member of the Group for Establishing Trust Between the U.S.A. and the USSR, an unofficial peace group. In 1978, he applied to emigrate and thereafter, was fired from his job, beaten and arrested.

In an interview following his talk at Osgoode Hall's moot court, Cotler said Nudel's health is "desperate" after four years in harsh exile in Krivosheino, Siberia.

An economist by training, Nudel, 55, first applied to emigrate in 1971. After being refused, she began an exhaustive lobbying campaign on behalf of other Refuseniks.

In 1978, she hung a banner from her Moscow apartment reading "KGB, Give Me my Visa." Later that year, she was sentenced to four years in Siberia, where she was the only woman in a prison filled with men. During this time, Nudel earned the monicker "Angel of Mercy."

Today, she lives in Bendery in the Moldavian SSR and still longs to join her only relative, her sister Elena Fridman in Israel, Cotler said.

The Osgoode students will try to prove that the reasons the Soviets give for not letting Nudel go — knowing state secrets — is a fabrication and that Soviet law was abused for not allowing Nudel to rejoin a relative, terms set out in the 1975 Helsinki Final Act, to which the Soviets are signatories.

"The official reason the Soviets give Nudel is 'You do not know confidential state secrets but you may have heard something,'" Cotler told The CJN.

Cotler has also written the foreign ministers of 11 countries — including Canada, Britain, Greece and Mexico — asking them to bring up Nudel's case in their dealings with the Soviets.

Cotler will be meeting Nudel's sister at a conference for human rights activists in Bern, Switzerland from April 16 to May 28.

Ida Nudel . . . 1986

In the meantime, Fridman has made available two letters written by her sister, one to Soviet foreign minister Edward Shevardnadze and the other to the preparatory committee of the 27th Communist Party Congress, held last month in Moscow.

In the first, Nudel appeals to the minister that her plight "can be changed with the stroke of a pen, by issuing me an exit visa. My friends will shout some more but these will be shouts of joy and your officials will not have to take any more time off their duties in order to give my friends any more explanations."

In the second, Nudel writes that "Russia suffers from moral damage" and asks, "Is it possible that such a powerful country can put the urge for revenge (against) a small number of people above the honor of the whole country?"

Cotler says he will continue to act as legal counsel to Nudel, Brodsky and a number of other Prisoners of Conscience, including Black South African leader Nelson Mandela.

Lubavitch heroine featured

By
DAVID LEVY

OTTAWA —

The pseudonymic heroine of a New Yorker magazine series on Lubavitch life showed up here in person for the recent windup dinner of International Week of the Jewish Woman.

The New Yorker series has recently been published as a 266-page book titled Holy Days: The World of a Hassidic Family. Published by Summit Books and distributed by Simon & Shuster, it sells for $28.95.

"Shaina Konigsberg," wife and mother in the Lubavitcher family focused by New Yorker staff writer Lis Harris's 3-part study, spoke breifly at the all-women's event without revealing her name. She told of the great difficulty Lis Harris had had in finding a chassidic family willing to be the focus of a magazine series on the generally publicity-shy sect before "Shaina" herself consented on behalf of Lubavitch.

She also told how her own metamorphosis from an only nominal religious observance to the strict observance of Chabad had been prompted by the death of her cousin and family in an automobile accident.

The theme of the International Week of the Jewish Women dinner, coordinated by N'shai Chabad president Dvora Caytak and chaired by committee member Myra Levison, stressed the unity of Jewish life regardless of level of religious observance: "We wear different hats but we all think Jewish."

Each table was decorated with a different hat loaned by The Bay. A fashion show presented by Tallmire's Fashion Boutique of Bank St. followed the dinner.

Singer B'racha Mandelbaum, who coordinated International Week of the Jewish Woman in New York, also attended the Ottawa windup and sang Chassidic nigunim. "The nigun is the pen of the soul," she quoted the Chabad Alte Rebbe as saying.

Dvora Caytek and her medical doctor husband run Ottawa's Jewish Youth Library and the city's 24-hour-a-day "Dial-a-daf" Talmud-learning service from the basement of their home at 185 Switzer Ave.

Winnipeg agency gets accredited

WINNIPEG —

Jewish Child and Family Service of Winnipeg has received full accreditation by the Council on Accreditation of Service for Families and Children, the service has announced.

The council's purpose is to identify those agencies whose performance assures the public — consumers, funders, and government — of a quality of service consistent with established standards in the field of social welfare.

An agency is awarded accreditation only after a lengthy process in which it shows that it meets the requirements set forth by the council. These requirements include standards for over 300 aspects of agency operations and services.

Jewish Child and Family Service was established in 1952 and is one of the few social agencies in Canada which is now fully accredited for both child welfare and family services.

The Council on Accreditation of Services for Families and Children is a non-profit organization offering accreditation to agencies in North America that provide services to families and children.

PICKING UP THE PIECES
Separation & Divorce - What About The Children?

Jewish Family and Child Service offers a program to help you and your children adjust to the stress associated with separation and divorce.

The program consists of a six-session series of groups for children 8-12 years, adolescents 13-18 years and groups for their parents.

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Time:
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Conservative convention

Synagogue youth meet

TORONTO —

The largest Eastern Conference United Synagogue Youth regional convention in six years was also the first regional convention with two separate services — one with women aliyot, one without — the regional USY youth director says.

About 125 kids attended the convention (March 28-30) at the Victorian Inn in Stratford, says Mark Freedman.

The decision to have separate services "was initiated by the kids themselves, and to come up with a program change like that was a big thing," he says.

Rabbi Lawrence Troster, (of Beth Tzedec) officiated at the service with women aliyot, and Rabbi Sheldon Korn (of Shaar Shalom) ran the service without women aliyot.

Organized on the theme of Jews and Non-Jews Between Friends, the convention looked at the problem of prejudice and how youth could contribute to a solution, says Freedman.

The gathering was also the occasion for election of a new slate of officers.

Returning for his second term as regional president is Justin Beber (Beth David B'nai Israel Beth Am); Barry Levitt (Adath Israel) is the new vice-president; Melanie Samson (B'nai Israel, St. Catharines) is splinter area vice-president; Lee Birbrager (Beth David B'nai Israel Beth Am), Eastern area vice-president; David Finkelstein (Beth Emeth Bais Yehuda) social action tikun olam vice-president; and Eric Grossman (Adath Israel) religious education vice-president.

Freedman credits chairpeople Melanie Samson and Aviva Chernick (Or Shalom) plus Jerome Green and David Finkelstein (both Beth Emeth Bais Yehuda) with the success of the event.

Special guest speakers at the convention included Ruth Bass, president of United Synagogue of America, Ontario Region, and Marcel Weider, a volunteer with the League for Human Rights.

Synagogues represented at the convention included: Beth David B'nai Israel Beth Am, Beth Tzedec, Adath Shalom, Adath Israel, Beth Tikvah, Beth Emeth Bais Yehuda, Beth-El (Montreal), Agudas Israel (Ottawa), B'nai Israel (St. Catharines), Or Shalom (London), and Beth Jacob (Kitchener).

The next big regional event is Camp USY, Aug. 21-28 at Camp Ramah, says Freedman. It's open to young people entering grade 6 to grade 12, and the complete cost including transportation from Toronto is $240, he adds. For more information, contact Freedman at 789-0579.

Community volunteers get service awards

TORONTO —

Volunteers from several Jewish community organizations will be among 765 individuals in Toronto who receive 1986 Ontario Volunteer Service award lapel pins at a ceremony in the Sheraton Centre Grand Ballroom on Sunday, April 20 at 2 p.m.

The Toronto ceremony is one of 20 being held in conjunction with Volunteer Week, April 13 to 20, as part of a continuing recognition of the province's volunteers, the ministry of citizenship and culture has announced.

"The total number of Ontario recipients this year is more than 2,800. That represents an enormous invisible army of talented, dedicated Ontarians who care very deeply about the quality of life of their communities," says Lily Munro, minister of citizenship and culture.

Volunteers will receive trillium-shaped lapel pins in bronze, silver or goldtone and certificates acknowledging five, 10 or 15 or more years of service the individual had donated to an organization, the ministry said in a statement.

The awards are made to volunteers in organizations involved in the arts, heritage conservation, public libraries, community information centres, newcomer services, multicultural activities, citizenship services, and programs by and for native people.

Joe Lewis, public relations director of CJRT, will act as master of ceremonies for the event.

The Jewish organizations and volunteers included in ther ceremony include: Jewish Immigrant Aid Services of Canada: Donald Grant, Herbert Rosenfield; Jewish Vocational Service of Metropolitan Toronto: Robert Hall, Murray Levine, David Mouckley, Barrie Rose, Albert Rose, E. M. Sprackman.

Jewish Community Centre of Toronto: Lillian Rose; Toronto Jewish Folk Choir: Albert Abramowitz, J. S. Chaikoff, Brenda Fishauf, Henry Gord, Rae Orlan, Bella Shek.

BB campaigning for JNF forest

TORONTO —

The Toronto Regional Council of B'nai B'rith launched its annual Martyrs' Forest Memorial Campaign for the Jewish National Fund at a recent breakfast meeting with Lodge presidents and Martyrs' Forest chairmen with a call to help complete the forest in the Judean Hills.

Max Aiken, B'nai B'rith regional chairman, Martyrs' Forest, said "The aim is to involve all 25 Lodges and for every Ben B'rith to buy a tree."

The Martyrs' Forest is a memorial to the 6 million Jews murdered in the Holocaust. The completed forest will contain 6 million trees in 19 sections — each section dedicated to one of the Jewish communities in Europe.

A personal example of how individual members are contacted to purchase trees was given by Jerry Blitzer, of Yorkdale Lodge, an award-winning chairman for the past 11 years. To date, Blitzer leads the way in the campaign with over 1,000 trees purchased by his lodge.

Col. Yehoshua Bar-Am, Keren Kayemeth representative, gave an update report on Israel and spoke about the economic situation in Israel today, emphasizing the role that the Diaspora should play — "First of all fulfilling its commitment to UJA and then to other national organizations like JNF and Israel Bonds."

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The Annual Meyer W. Gasner Memorial Lecture

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Director, Centre for Contemporary Jewish Affairs, New York City
Author of **Beyond the Green Line: Israeli Settlements West of the Jordan**

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8:00 p.m.

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The wonderful world of food

Ontario Science Centre shows modern agriculture's complexity

Intriguing exhibit explores links in food chain

By
VIVIEN SHARON

Food is more than just something you eat. It's the subject of an exciting new Food exhibit at the Ontario Science Centre, which is attracting record crowds since its opening on March 6. The show runs until Nov. 2.

"The Food show is an excellent example of cooperation between the private sector and government ministries," said Jim Parr, director general of the Ontario Science Centre at a press conference recently.

"It explores a subject of vital interest to everyone and will do so in the Science Centre's entertaining style of presentation that involves the visitor," Parr said.

"The exhibition offers an excellent opportunity for urban dwellers to gain a better understanding of the complexity of modern-day agriculture. It will help everyone to realize the crucial role today's farmers play," he added.

A major element of Food is, naturally, the kitchen. In the kitchen, celebrity cooks and groups from Toronto's many ethnic communities demonstrate their techniques and traditions to visitors who in turn have a chance to taste the foods prepared and take home a recipe themselves.

During the summer months, technique sessions will be a regular Thursday feature. These sessions will include tips on equipping a kitchen, molding chocolate, canning and preserving.

The kitchen's 600-plus demonstrations are being coordinated by Toronto food consultant and journalist, Lucy Waverman.

In May, the outdoor patio of the Science Centre will be transformed into the Farm. You will see how plants and animals are cared for on the modern farm. Naturally, the cows, sheep and chickens will be the stars of this area.

The Ontario Science Centre is open seven days a week from 10 a.m. to 6 p.m. Food and The Kitchen are free with admission to the Science Centre.

* * *

Esther Schwartz, Canadian Jewish Congress kosher cooking consultant, has prepared two Passover recipes which are easy to follow:

PASSOVER MOCK KISHKA (Pareve)

3 cups matzoh meal
1 tsp. salt
½ tsp. pepper
2 large carrots
3 ribs celery
1 Spanish onion
½ cup margarine or vegarine (melted)
1 can tomato mushroom sauce

Preheat oven to 350 F.

Combine matzoh meal, salt and pepper. Using a fine grater, blender or food processor, grate carrots, celery and onion until very fine. Add to dry ingredients. Add melted fat and mix thoroughly.

Divide mixture into thirds. Place each third on a strip of aluminum foil shiny side up. Shape filling into a kishka roll and wrap with foil as a jelly roll. Secure edges of foil.

Place on cookie sheet. Bake for 1 hour. Slice into 1½ inch pieces. Serve hot. Can also be served with tomato mushroom sauce. Add 1 tsp. lemon juice to 1 can of tomato mushroom sauce. Heat and pour over kishka.

Can be frozen unbaked and baked before serving or baked and frozen and reheated in the foil packages before serving. Serve as an appetizer or side dish. This recipe can also be used as a stuffing for poultry, meat or fish. Serves 8-10.

TANGY VEAL CUTLETS WITH MUSHROOM SAUCE

8 veal cutlets ¼ inch thick
1 lemon rind and juice
2 cloves garlic, crushed
Salt, pepper, ginger, paprika
2 eggs
2 tbsps. white wine
Matzoh meal
1 tbsp. chopped parsley
oil for frying

Place cutlets in shallow pan. Sprinkle both sides with lemon rind, juice and crushed garlic. Refrigerate for 1 hour, turning once. season cutlets with salt, pepper and ginger.

Beat eggs lightly, add wine. Dip cutlets in egg/wine mixture, then in matzoh meal mixed with chopped parsley. Sprinkle with paprika. Heat oil in frying pan.

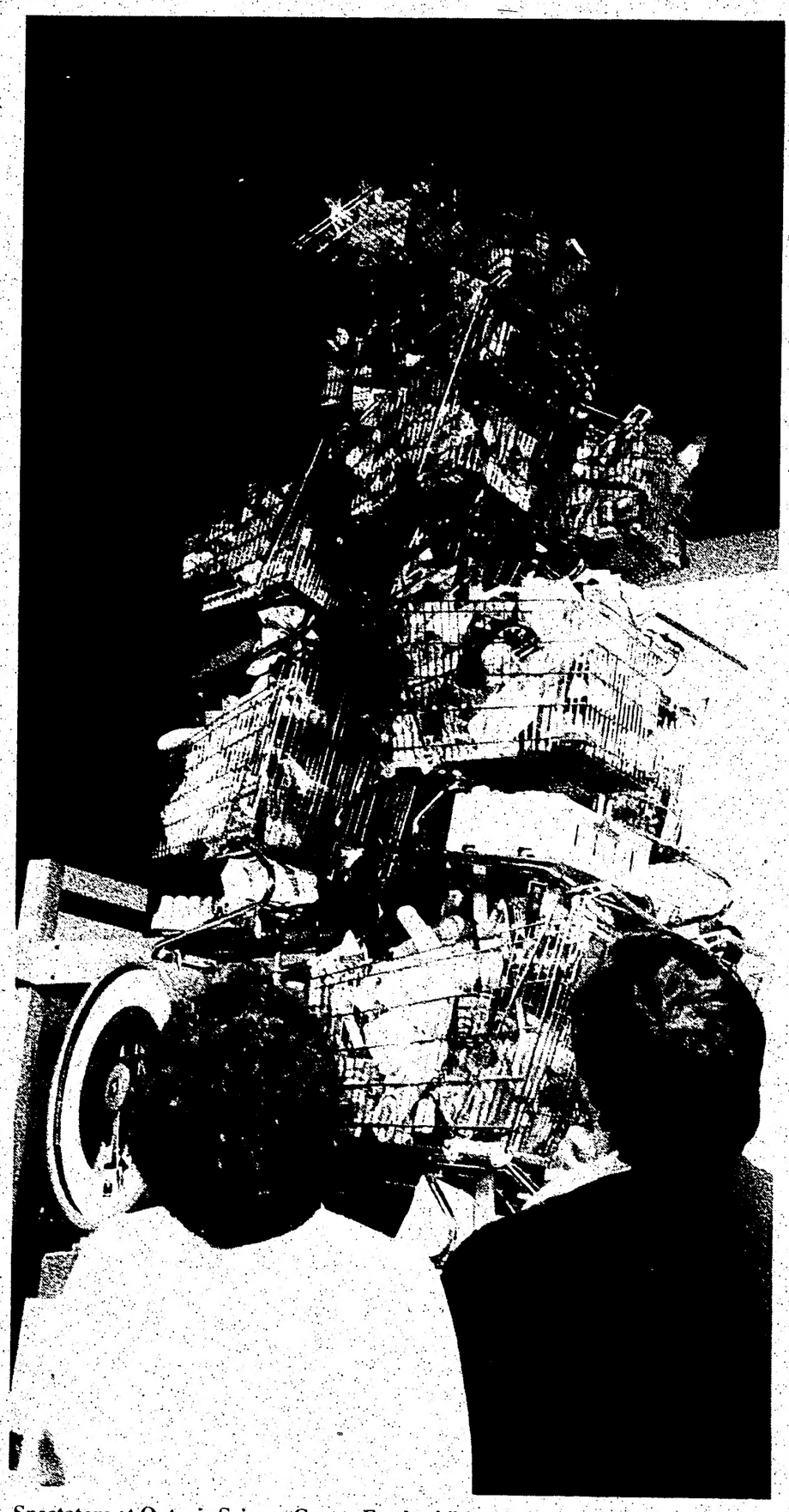
Saute cutlets on both sides until golden brown. Drain on paper towels. Place on serving plate and keep warm in low oven (200F). Cover lightly with foil. Serves 6-8.

Mushroom Sauce

4 tbsps. oil
1 Spanish onion, finely chopped
1 lb. fresh mushrooms, sliced
2 level tbsps. potato starch
2 cups white wine or clear soup
¼ tsp. salt
1/8 tsp. pepper

Heat oil in pan used for cutlets. Saute onion, add sliced mushrooms and saute 5 minutes longer. In small saucepan, blend potato starch with several tablespoons of wine or soup, mixing constantly until starch is diluted. Add remaining liquid, salt and pepper.

Cook over low heat, stirring constantly until mixture thickens. add to onion and mushroom mixture. Pour sauce over heated cutlets and serve.



Spectators at Ontario Science Centre Food exhibit marvel at tower of laden shopping carts, representing one adult's food consumption over a year.

From Sunday closing law

Kosher wine store seeking exemption

By
PAUL LUNGEN

The owners of Canada's first kosher wine store have applied for permission to remain open for business on Sundays and holiday Fridays.

The officers of Le Karem wine store recently sent a letter to Jack Ackroyd, chairman of the Liquor Control Board of Ontario, containing an application for an exemption from Sunday closing hours.

The letter points out that under the Sunday Retail Sales Act, businesses which close on Saturday (such as Le Karem) can open for business on Sunday.

Lawyer Joe Markin, one of the partners behind the kosher wine venture, told The CJN the wine store complies with that provision of the SRSA, but that to open, the store requires that the LCBO lift its administratively set regulations which prevent wine stores from opening Sunday.

Markin said the store, which opened amidst much fanfare on March 17, was open on a recent Sunday — but only for browsing

A telephone call from the LCBO on Friday reversed an earlier, verbal authorization which allowed the store to open, and as a result, no sales were made Sunday.

Since it opened for business, the store, located on Bathurst St. at Ranee, has attracted "big crowds" on Sunday — in the hundreds, Markin estimates — and many were disappointed they were not allowed to purchase one of the stores nine kosher wines.

Markin points out that Friday and Sunday are the biggest shopping days for stores dealing in kosher products. (Le Karem also remained closed on Good Friday.)

Despite the LCBO regulations which prevent liquor stores from opening on Sunday, Markin is hopeful the situation can be resolved satisfactorily.

"My impression is that (Ackroyd) recognizes that the prohibition of sales beyond the prohibitions of the Retail Sales Act amounts to a religious prohibition," Markin says.

When contacted by The CJN, Ackroyd said the policy of the LCBO was that no store could open on Sunday. He said Le Karem's application for an exemption will be considered by the LCBO's board and by the minister of consumer and commercial relations. He declined to speculate on an outcome of those deliberations.

Ken Rosenberg, executive assistant to the minister, Monte Kwinter, says the law "as it exists" prevents wine sales on Sunday. A change in that law would require a policy decision of the government as a whole.

Rosenberg pointed out the Supreme Court of Canada is considering the constitutionality of the Sunday Retail Sales Act, and a decision on that is not expected until at least later this spring.

The Ontario government said in January it intended to review the law.

Markin said since Le Karem (the Vineyard) opened, consumer interest in the store's wines has been good. In fact, Le Karem has received inquiries about the Ontario produced wines (made by Chateau des Charmes winery, Markin's partner in the business) from the Maritimes, Quebec and Western Canada.

About 12,000 cases of wine have been prepared for this year's market, and the winery plans to produce four times that amount next year.

Markin points out Le Karem carries a range of Passover wines.

Better variety, says importer

Passover products increase

By
CYNTHIA GASNER

The variety of supervised foods for Passover is increasing from year to year, and this year there is an exceptionally large selection for the kosher consumer, says Barney Barenholtz of Kofman-Barenholtz Foods Ltd., reputedly the largest importer of kosher packaged foods in Canada.

"Retailers are delighted with the rapidly growing market and we are pleased to be able to supply them with many additional products and food producers from around the world," he says.

"The products are priced very competitively because the Concord, Ont., firm imports large quantities from foreign countries that mass produce their products," Barenholtz says, adding that with the American exchange being as high as it is, "we can still compete dollar for dollar."

Although not all the products are duty-free, he notes that many imported Passover foods are not bound by the import tax regulation, therefore, the prices reflect this saving.

Along with the numerous familiar Passover products available in Canada at supermarkets and local grocery stores, some of the new products available are: Miller Muenster onion/chives, Brie and Cambert cheeses, Kismet dried pears and peaches, Festive lemon juice and sardines, Tamar diet gelatine, Grandma all purpose cooking sauce, Schnall dry milk powder, Hadar confection/icing sugar, and Rokeach chocolate brownie macaroons.

Also new in Canada are Hadar diet strawberrry jello, Ramloza mineral water, Manischewitz carrot cake mix and Rakusen matzohs and matzoh crackers from England.

And for the noshers, there are new toasted and chocolate covered marshmallows from Rokeach and chocolate covered nuts.

The Season brand includes tall pink salmon, mackerel and natural sardines, Dagim has chunk light tuna, and 778 jams has added black currant.

There are many new spices from Supreme including parsley flakes, oregano and ginger. And for the creative cook, Mara has an unflavored gelatin without any sugar.

The shelves will be filled with brands already familiar to the consumer: Victor, VIP, Telma, Schmerling chocolates and cheeses from Switzerland, Fox, Osen, Oppenheimer, Bornibus, Kedem, Goodman's, Camille Block chocolate, Alm Tree assorted nuts and Almond Tree chocolate almonds and raisins, and many, many more.

The freezers at Kofman-Barenholtz are filled with frozen turkeys and chickens. Barenholtz says that unfortunately, due to the fire at the Empire plant at Miffleton, Penn., there will not be any cooked barbecue turkeys or chickens in Canada this year.

Food

Under Rabbinical Vaad supervision

Passover products listed by Kashruth Council

Here are the names of manufacturers (and their products) who make Passover foods listed in the recently published 1986 Passover flyer of the Kashruth Council — Orthodox Division of the Canadian Jewish Congress under the supervision of the Rabbinical Vaad Hakashruth:

• Baked Goods: Hermes Bakeries, Silverman's Bakery.

• Beverages: Canada Dry Ltd., Dominion Dry Ginger Ale Co. Ltd., Nu-Jersey Creme Co. Ltd., Reinhardt's Beverage, Seven-Up Toronto.

• Chocolates and Confections — Chocolate Charm Ltd., Lieberman's Splendid Chocolates.

• Coffee: Columbia Coffee (for institutions), Steinberg's Instant Coffee (Miracle Food Mart).

• Dairy products: Astro Dairy Products Ltd., Ault Dairies Ltd. (Sealtest products and Silverwoods Dairies), Daiter's Silverthorn, Great Canadian Food Products Co. (hard cheese), Heritage Farm, Western Bird's Hill Creamery Ltd. (Blue Bell, Bird's Hill, Western).

• Detergents: (Liquid and powdered), Economics Laboratory (Electrasol, Finish, Jet Dry Liquid, Jet Dry Solid, Score), Steinberg Ltd. (Miracle Food Mart).

• Fish products: Smoked Fish Factory, Features Foods Ltd., Strub Brothers Ltd.

• Fish Market: Akiva's Markets, Sunnybrook Food Market, Yossi's Fine Foods.

• Fruit juices: Astro Dairies Ltd., Holiday Juices Ltd., Sun Pac Foods Ltd.

• Fruit Salad: Amber Foods Ltd. (Citrus food products), Dessertcraft.

• Honey: Billy Bee Honey Products Ltd.

• Jams: Steinberg Ltd. (Miracle Food Mart).

• Jelly: Flav-O-Gel (Gibbons Foods).

• Pickled and marinated products — Feature Foods Ltd., Strub Brothers Ltd.

• Potato Chips: Millie's Hand Cooked Potato Chips.

• Salt: The Canadian Salt Co. Ltd. (Windsor Salt), Domtar Group (Sifto Salt).

• Spreads: Eden Manufacturing (Vegarine).

• Takeout Foods and delicatessen — L'echaim Caterers, Peter Graben Caterer, H. Perl, Stroli's, Tastefully Yours (Beth Sholom), M. Zuchter Catering.

• Yogurt: Astro Dairy Products Ltd., Western Bird's Hill Creamery.

• Butcher Shops: Abram's Kosher Meat (Bathurst St.), Abram's (Loblaws), Community Kosher, B. Goldstein, Hartman's, J&S Meat, J. Kirshen, Manor Kosher Meat Market, H. Perl, Springer's, Stroli's, Sunnybrook Food Market, Yossi's Fine Foods, Miracle Food Mart (Bathurst and Hillmount, Bathurst and Finch, Bathurst and Sheppard, Young and Sheppard, Don Mills and Steeles).

• Airline meals: All meals served on the airlines during Passover are made up of cold foods. The cartons are especially sealed and stamped kosher l'Pesach. Peter Graham Caterers supplies Passover food to the airlines as well as to hospitals.

• Wines: Le Karem Wines. Wines, brandies, liqueurs and other such beverages certified by recognized rabbinical authorities are permissible. The label must indicate that the bottle has been prepared kosher l'Pesach.

Carmel wines and liqueurs are produced under the supervision and certification of the Chief Rabbinate of Israel and endorsed by the Rabbinical Vaad Hakashruth, Orthodox Division.

• Public institutions — Kitchens of the institutions listed here have been prepared for Pesach by mashgichim under the instruction of the Rabbinical Vaad Hakashruth, in accordance with the requirements for Pesach:

Baycrest Hospital, Baycrest Terrace, Jewish Home for the Aged, Joseph E. & Minnie Centre, The Bernard Betel Centre for Creative Living (also they provide a second seder for Coordinated Services to Jewish Elderly), Lincoln Place and The Mount sinai Hospital (kosher l'Pesach meals on request).

For additional information, call the kosher information service office of the Kashruth Council, (416) 635-9550.

Firemen fight blaze which destroyed thousands of boxes of Aviv matzoh ready for export which were housed in a Tel Aviv wharehouse. With hard work and overtime, the matzoh makers promised that no fire will keep matzoh off North American tables this Passover, and the destroyed products have been pretty well replaced. [IPPA photo]

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Food

Cookbook provides creative substitutions

Vegetarians can have new choices at Passover

By
ESTHER FISHER

Last year The CJN received a letter from a vegetarian requesting Passover recipes. Since Ashkenazi vegetarians do not eat beans, lentils or bean products such as tofu at Passover, their source of protein is limited. And many vegetarians who abstain from eggs and dairy products have difficulty finding suitable Passover recipes.

As well, many non-vegetarians, concerned about cholesterol intake at this time of year when so many dishes rely heavily on eggs as an ingredient, look for ways to restrict high cholesterol foods. Fortunately, Jewish Vegetarians of North America, an organization in Baltimore has published a cookbook, No-Cholesterol Passover Recipes.

The cookbook contains recipes for 100 eggless dishes, such as eggless blintzes, knishes, macaroons, apple latkes, and information on a vegetarian seder plate. Instead of a shankbone, the book suggests using a mushroom, since it has a fleshy texture. Another alternative is a broiled beet; and a potato may take the place of the egg.

Another suggestion for the seder plate comes from The Haggadah for the Liberated Lamb (the Haggadah used by many vegetarians for the seder). Here, the authors advise replacing the shankbone with olives, grapes, and grains of unfermented barley, "because the laws of charity respecting the poor and the beasts of the field occur in the same passage, under the provisions for leaving the second shaking of the vines and of the olive trees for the poor, and not prohibiting the ox to eat while he treads out the corn for his master. Good substitutions in a ritual are never mechanical, but should force us to rethink terms and meanings."

No-Cholesterol Passover Recipes is available for $4 (U.S.) from P.O. Box 1463, Baltimore, Md. 21203. The following recipe for sweet stuffed cabbage is from that cookbook; the other recipes (except for vegetable fricassee, which does contain eggs) are from A Vegetarian Passover published by the same group.

SWEET STUFFED CABBAGE

1 small head cabbage, steamed
5 sweet potatoes, baked and peeled
¾ cup raisins
1 cup pineapple chunks
2 apples, chopped
1½ tsp. cinnamon
1 large tin kosher for Passover tomato sauce
1 cup water
½ cup walnuts, chopped (optional)

Steam head of cabbage until leaves are soft. Separate leaves. Mix together cooked sweet potatoes, pineapple, apples, raisins and cinnamon, and walnuts, if used. Stuff leaves with mixture. Lay in a deep baking dish. Mix tomato sauce with water and pour over cabbage so leaves remain moist. Bake at 375 F. for 30 minutes. Serves 6 to 8.

VEGETABLE FRICASSEE

12 mushrooms
1 green pepper
1 carrot
2 stalks celery
1 clove garlic
1 onion
¼ cup kosher for Passover mnargarine
4 eggs
1½ to 2 cups matzoh meal
2 small cans kosher for Passover tomato and mushroom sauce

In food processor, or by hand, chop mushrooms, green pepper, carrots, celery, garlic and onion very fine. Heat margarine and saute vegetables until very soft. Cool to lukewarm. Stir in eggs and enough matzoh meal to make mixture thick enough to roll into balls. Simmer slowly in sauce for 25 minutes.

"CREAM" OF CELERY AND CARROT SOUP

1 cup blanched raw almonds
3 cups boiling water
2 carrots, chopped
4 stalks celery, chopped
Garlic salt and pepper to taste

Blend almonds and water together in blender, then strain through cheesecloth. Cook nut milk from above with carrots, celery and seasonings for ½ hour. Blend in blender until creamy. Serve hot. This is a thick soup. For a thinner consistency, add water and reheat.

POTATO KNISHES

Dough:
1½ cups matzoh meal
4 tbsp. potato starch
1⅓ cups water

Filling:
3 cups mashed potatoes
1 large onion, chopped and sauteed in a little oil
¼ tsp. pepper
¼ tsp. paprika
Salt to taste (optional)

Mix matzoh meal, potato starch and water together well and refrigerate for 15 minutes. Form into 2 balls. Roll out each ball to ½ inch thickness, and cut into 2 inch by 5 inch squares.

Combine filling ingredients well. Lay about 1½ tbsp. filling in each dough square. Fold in sides. Place in baking pan and bake at 400F until light brown. Makes 8.

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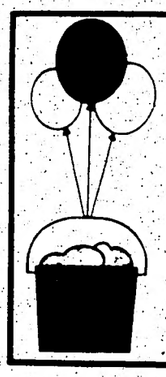

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CJC Kashruth Council

Service offers Passover recipes

The Kosher Information Service of the Kashruth Council — Orthodox Division of the Canadian Jewish Congress in Toronto publishes holiday information-recipe pamphlets before each major holiday.

Cynthia Gasner, the director of information and public relations, coordinates the program which reaches thousands of families across Canada and the United States.

This year, the kosher delights for Passover include mock gefilte fish, matzoh balls (knaidlach), roast capon and orange farfel stuffing (serves 6), asparagus Oriental and coconut macaroons.

The recipes are prepared and tested by Esther Schwartz, the kosher cooking consultant for the Orthodox Division.

Here is one of the recipes from the Passover flyer:

ROAST CAPON WITH ORANGE FARFEL STUFFING

1 capon (6-7 lbs.)
salt
pepper
6 large oranges

STUFFING:

3 cups matzoh farfel
4 tbsp. oil, melted—margarine or vegarine
2 large onions, chopped
3 ribs celery with leaves, chopped
2 tbsp. chopped parsley
1 tsp. salt
½ tsp. pepper
1 egg, beaten
Oil, melted margarine or vegarine

Clean capon, wash and dry.

Slice tops from oranges with grapefruit knife and scoop out pulp. Cut thin slices from botton of orange shells so they will stand flat. Set aside.

STUFFING:

Put farfel in mixing bowl; combine with one-half cup juice and the pulp scooped from oranges. Add the oil, onion, celery, parsley, salt, pepper and egg. Mix well. Stuff capon and sew or fasten with skewers. Brush with oil or melted fat. Place in roasting pan.

Preheat oven to 350 degrees.

GLAZE:

Remaining juice and pulp,
¼ cup honey
2 tbsp. lemon juice

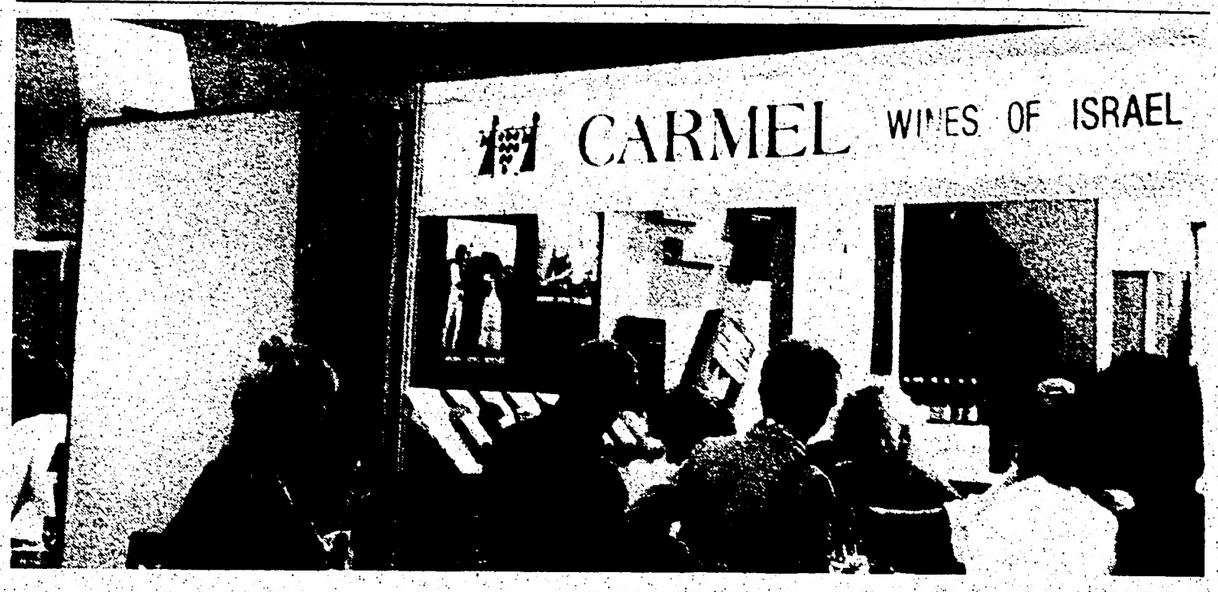
In a saucepan bring above ingredients to a boil. Pour over capan. Roast 2 hours, basting frequently with pan juices. Arrange on serving platter. Garnish with orange shells filled with asparagus Oriental or any other desired vegetable.

ASPARAGUS ORIENTAL

1 tbsp. oil
3 cups fresh asparagus, cut diagonally into 1½ inch pieces
½ tsp. salt
Dash pepper
1 tbsp. lemon juice (optional)

Heat oil in frying pan. Add cut pieces of asparagus pieces. Sprinkle with salt and pepper. Stir fry over high heat, stirring constantly for 5-6 minutes until tender. **Do not** overcook! Add lemon juice, stir.

If you wish to be on the mailing list, call the Kashruth Council — Orthodox Division, (416) 635-9550 or write to 4600 Bathurst St., Toronto M2R 3V2.



WINE TASTING

The Carmel Wine booth at the recent International Wine and Cheese Show in Toronto attracted many visitors. Claude Abrams, of Galilee Wines, the Ontario agent for Carmel, said the exposure gained for the product should translate into additional sales in the future "because most of the visitors were delighted with the taste of the Carmel wines they tried."

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Proud of desserts

Herschel's maintains traditions

By
LEILA SPEISMAN

Herschels's Alex Arkin displays pan of fresh rolls baked on the premises. [Graphic Artists photo]

I hate raisins.

Except for my mother-in-law's fruitcake, I have never been known to willingly eat one. Alex and Irene Arkin, however, owners of Herschel's Restaurant in Toronto, might just change my mind.

"We dry grapes ourselves, and make our own raisins," says Alex Arkin. "We use no artificial ingredients, preservatives or added sugar. We even make our own sauces and salad dressings."

The emphasis on "natural" is not exactly expected in a kosher restaurant. But, the Arkins point out, there are many misconceptions about kosher cooking.

"People think that "kosher" equals greasy and heavy — but that doesn't have to be true."

The largest proportion of the menu at Herschel's, now marking its 7th anniversary, is devoted to traditional Jewish cooking enlivened by Alex's own touch. Roast beef, marinated Miami ribs and steak, liver and shishkabob are very popular, as are their soups, ranging from barley to matzoh ball to Chinese won ton.

Their fish selection has been expanded to fit today's lighter eating patterns. Their salad bar changes frequently to highlight seasonal fruits and vegetables.

"I have even taught my Chinese chefs to make proper roast chicken. What they call burnt, we Jews call nicely crisp!"

The cooks were "taught to adapt Chinese cooking to Jewish tastes," says Alex. Especially popular are egg rolls, sweet and sour chicken balls and barbecued chicken wings. "We ship it frozen all over the place — even to the U.S."

The deli menu is an interesting combination of fried chicken, fish and chips (only halibut is used), and hamburgers, as well as the more usual delicatessen items such as corned beef and pastrami. "Customers can have as big or as small a meal as they want."

"We will make anything that people ask for," from soo gai to special favorites — "so long as it's kosher," says Irene.

Non-Jews like their curried chicken and beef dishes. "Perhaps that is still a bit too exotic for Jewish tastes," she ponders.

The Arkins are pleased that customers feel enough a part of the Herschel's family to stroll back into the kitchen to make their requests.

Cloth tablecloths, red chairs, Spanish furniture, copper and china knick-knacks and decorations and subdued lighting combine with semi-formally dressed waiters to give an air of refinement and elegance, although not of pretension.

Irene says they try to "make people feel as if they are guests in my home."

The Arkins are especially proud of their desserts, most of which are made by Alex. Apple strudel is made with matsu apples, a novel touch, and covered with sweet glaze. Black Forest cake is a perennial favorite, "but banana cake is quickly becoming one of the most popular items," he says.

Originally on Dufferin St., between Finch and Steele's, Herschel's has been at its present location at the corner of Bathurst and Wilson for about a year. Although their new facility is smaller, the Arkins feel that it is more intimate, "more haimish."

Herschel's is under the supervision of the Vaad HaKashruth of the Canadian Jewish Congress Orthodox Division, and is licenced.

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Food

Geared to food processors, microwave ovens

Cookbook brings Passover into high-tech age

By
ROSE KLEINER

One of the advantages of a Jewish leap year is that it gives the Jewish home an extra month in which to prepare for Passover.

But, alas, even this bonus month is moving on and Passover, with all its joys, and preparations, is fast approaching.

One welcome harbinger of the coming festival of freedom is a lovely volume of Passover recipes that has recently appeared. Part of The Chosen Series of Cookbooks, Something Different for Passover, by Zell Schulman (Triad Publishing Co.) is an exciting way to begin thinking about the holiday.

The book literally brings Passover cooking into the high-tech age, with its instructions and timing geared to a kitchen equipped with a food processor and microwave oven.

Yet the purpose and meaning of Passover are not neglected. The first chapter deals with the customs and tradtions of the holiday. It discusses topics such as — What is kosher for Passover, the search for chametz and the seder table. A detailed drawing of a seder table accompanies this section.

This is followed by a chapter giving tips and instructions on Passover cooking with a food processor and microwave.

The layout of the book and of individual recipes is very convenient. Dairy and meat menus for Passover, as well as two menus for the seders precede the book's main part of recipes.

Cooks will appreciate the fact that the recipes for each seder follow right after the respective menu, eliminating the need to hunt for them throughout the book.

An even more welcome feature is the breakdown of time required in preparing for each seder. The Preparation Timetable divides the work into segments which are labelled as follows: Several days ahead, Day before, Day of seder, One hour before your seder begins, One hour before serving the main meal, When ready to serve the main meal.

Among the many thoughtful aids for the Passover cook is a conversion table which guides you in how to substitute kosher for Passover ingredients for those not allowed during this holiday.

For example, instead of one cup graham cracker crumbs, you can use one cup ground soup nuts, or Passover cookies, plus one teaspoon cinnamon. For corn starch, use an equivalent amount of potato starch, and instead of bread crumbs, again, crushed soup nuts are recommended.

The little comments preceding recipes are very helpful. For example, whether a dish will freeze well, and for how long. Comments such as "easy and elegant" are a lifesaver to the busy and ambitious hostess.

For the cook who does not savor too many instructions, this volume has a generous number of recipes limited to two or three steps.

Along witn the traditional recipes there are such desserts as Passover Trifle, Italian Cassata and French Sorbet. The apricot-yogurt soup is made in only two steps. It takes the same amount of effort to create the avocado-banana soup.

Among the salads, the Papaya Bowl and the chicken salad are extremely easy and interesting.

There is a good selection of meat dishes, including a recipe for roasted lamb, and several festive veal specialties.

In addition to the above, simple directions on how to make your own vanilla sugar, and flavored confectioner sugar, are a handy tip for the cook who wants to add that extra touch to her Passover cuisine.

Israel minister of tourism Avraham Sharir (right) visits the WIZO-France school in Tel Aviv where students learn the culinary arts. [IPPA photo]

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Food

Different problems for men

Discipline most important to successful diets

By
CAROLYN BLACKMAN

Harvey Brooker is a big loser and he is so pleased about it he is helping others become losers as well.

Brooker, who lost 50 pounds 15 years ago, is area director for Diet Workshop, a weight loss program that holds group meetings weekly and stresses healthy eating habits.

At a recent Sunday morning meeting for men only, Brooker talks enthusiastically to a group of 35 that includes Martin, who has lost 68 pounds, Bill, 30 pounds and Mark, 39 pounds.

"Beware of diet saboteurs. They'll tell you that you are too thin. They'll tell you that you deserve a treat or they'll tell you that dieting is not good for you. Your friends can be your worst enemies," he says.

He tells members that to diet successfully "you must have discipline. You can't walk through a supermarket and watch junk fall into your cart," he laughs.

Brooker says that although Diet Workshops holds about 40 meetings a week in the Toronto area for men and women, he began the men's group in November because men have a different set of problems losing weight.

"Women still do most of the cooking and shopping. Men have to learn to deal with business meals in restaurants and how to handle business stress without turning to food."

In his meetings he discusses how to exercise away stress and how to reorganize one's time to make life less stressful.

Marvin David, a tall thin man of 38 who has lost 47 pounds on the Diet Workshop program in the past year, says that "restaurants can be deadly if you don't watch yourself."

He says that his job keeps him on the road a lot which means not being home at regular meal times. "I used to leave the house without breakfast and have a huge lunch that might include strawberry pie with whipped cream. The worst was I'd break for dinner around 6 and then have a second dinner at 9.30 when I got home."

He now eats a good breakfast at home, has a restaurant lunch of salad, chicken or fish and eats only one dinner.

He says proudly that his waist has gone from 41½ inches to 35 inches and whereas he used to wear extra-large sweaters, he now buys medium. "I used to wear pullovers to hide my belly. Now, I wear anything I want," he adds.

Brooker says that a good balanced diet is the only way to permanent weight loss. "With fad diets you might lose 10 pounds quickly but you'll gain 15 back just as quickly."

David nods in agreement and says that before Diet Workshop he'd tried "all kinds of diets. Every one would be the miracle diet. It would be a miracle for two weeks then I'd gain the weight back," he laughs.

At Diet Workshop members are put on a healthy diet that is balanced enough so that they can remain on it indefinitely. "So many diets warn dieters to stay on it for only short periods of time. Diet Workshop can be a permanent diet," Brooker says.

All group leaders are successful Diet Workshop graduates. "I'm leading the men's group because all other lecturers are women," says Brooker.

He adds that dieting is really a woman's world. "Women are always dieting. It is accepted and it is part of life. They also talk freely and easily to one another so if a man is present in the class he may feel intimidated.

Brooker says that in the men only class of about 40 members they can relate to one another. "We kibbutz around and have some fun. I don't consider it a good class unless I get three good bellylaughs."

He says that all the men are committed to the diet. "Every week at least 30 guys roll themselves out of bed and spend time listening to a lecture. You can just feel the optimism in the room."

He adds that they are all supportive of each other and really give each other help in sticking to the diet.

"They learn the tools here to deal with a world that is constantly giving people a licence to break a diet."

Brooker offers the following Passover recipes for those determined not to "give into all the fattening goodies that go along with any holiday:

FRIED MATZOH
(Breakfast)

1 egg
½ board matzoh
¼ cup skim milk
Salt and pepper

Soak matzoh for 5 minutes in cold water and blot dry with paper towel.

Beat egg, milk and seasonings together. Soak matzoh in the batter.

Fry on one side in heavy pan, flip and fry on other side.

BAKED BROCCOLI

1 bunch fresh broccoli
1 tsp. dried onion flakes
1 pkg. instant vegetable broth mix
¼ cup celery, diced
½ cup water

Dissolve broth mix in water. Arrange vegetables in baking dish.

Pour soup over vegetables and bake at 350 for 30 minutes.

Unlimited. Serves 4.

Diet Workshop costs $18 to join and $7 each meeting although there are usually various plans for those planning to attend for about 10 weeks.

For more information call 633-THIN.

Passover recipes are offered

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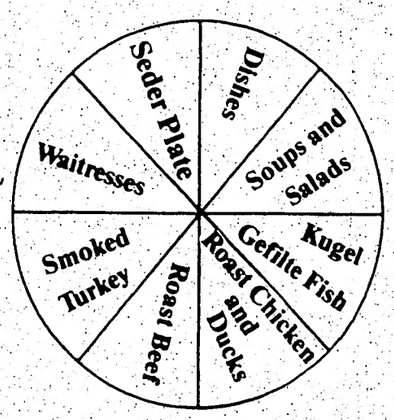

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Store manager Enzo Dirracolo (left) and David Goodbaum complete Sunnybrook's matzoh display. [Graphic Artists photo]

1-stop shopping for Passover

Variety of foods featured

By
CYNTHIA GASNER

You could call Sunnybrook in the Bathurst Manor Plaza, a 1-stop Passover shopping supermarket.

"We are one of the few stores in the country that offers all of the Passover foods a consumer wants — including fresh fish and a kosher meat department," says David Goodbaum, the 26-year-old general manager of the five store supermarket chain.

"I would say we have the largest selection of Passover foods in Toronto with more than 2,000 items."

The youthful business executive says that it takes more than two weeks to prepare the store for Passover. "We wash down the shelves and bring in additional shelving. And we set up a special confectionery section."

David works with his father Julie, the president of Sunnybrook Foods. "I love working at Sunnybrook," says David. "It's like living in a casino."

He says that people in Ontario don't realize how pampered they are. "They don't realize that we have the lowest prices in the Western world right here."

Although the Bathurst Manor Plaza store at 241 Wilminton Ave., is large, David points out that they try to give the customers personal service. "We have individual service in the meat department and our fish department prepares everything to the customer's needs."

Preparing for this Passover season, David says Sunnybrook expects to sell about 4,000 pounds of matzoh and more than 1,000 dozen eggs.

And you can expect to find some items that will be selling below cost, he adds.

David believes that consumers should buy Israeli products whenever possible. Sunnybrook has those picture-like Israeli tomatoes and Jaffa oranges which will sell for $1.99 a dozen. "The cheapest in town," he adds.

He says that this year's Passover theme will be: "Why is this supermarket different than all other supermarkets."

Along with their great variety of Passover products, another reason is that they are closed on Saturdays and open on Sundays.

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Fashion

Adam and Eve's garden sin cotton/polyester sundress. Available this spring at Braemar.

Spring collection alive with color

By
HILARY HORLOCK

Value is more than a low price. Value is quality construction, timeless styling, appropriate shading and colors and, above all, consumer appeal.

Braemar's latest advertising tag-line is Consider and so the value-conscious fashion shopper should. The spring collection shown recently at Braemar's Toronto head office is both exciting and full of value.

Annual trips to the coutourier houses of Europe and Israel by Braemar general manager Joel Cooper and his assistants have provided the firm's designers with a myriad of up-to-the-minute fashion ideas, carefully modified to appeal to the Canadian consumer.

Fabrics which have sold well in Europe are brought to Canada and dyed to meet Braemar's specifications, giving the firm exclusive designs with a distinctive European flavor.

Buying and dying the fabric in bulk is just one of the ways that Braemar is able to offer the consumer European designs at a fraction of the cost found in high-priced stores.

The same high standards of quality construction found in the original European designs are maintained by the firm when reproducing them for the Canadian market. Double stitching around seams and reinforcing button holes are common details.

But the main value lies in the styles themselves. They are crisp, clean and modern, aimed at the fashion-conscious career woman on her way up the corporate ladder, who, at the moment, has more taste than disposable income.

The Spring collection is alive with pastel colors, bright whites, yellows and a classic pairing of white and black.

Most of the fashions have been carefully color-coordinated to permit easy interchangeability.

The inclusion of cool summer designs from Israel which feature bold prints with primitive designs gives the collection an added dimension in sportswear.

Braemar's attempt to carve a niche for itself in the highly competitive market of upscale clothing for women appears to be right on track.

Diana Charles' positive/negative leafprint, notch collar jacket, dot print tank top and open skirt. Available at Braemar.

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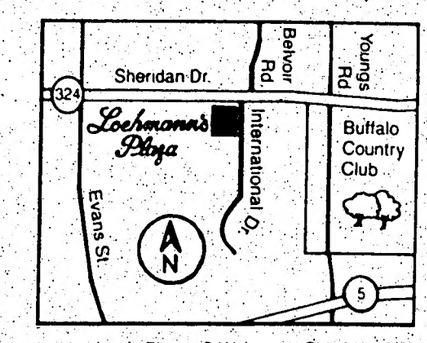

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Too hot not to cool down

Don Johnson's sex appeal based largely on wardrobe

By
SAUL KORMAN

What is sex appeal? And how does one get it? Certain people seem born with it; others are adept at its manufacture; some never obtain it, no matter how they try.

To be successful with the opposite sex is something we all desire, yet relatively few of us ever achieve.

Summer suits are the same for southern vice cops as for northern businessmen. I would recommend, however, going celan-shaven to the office.

Media moguls latched on to this fact long ago, and over time have conditioned us to accept their symbols of sexuality for our own fantasies and role models.

Stars like Marilyn Monroe, Humphrey Bogart and Gary Cooper spring to mind; in lesser degree moderns like Madonna, Tom Selleck and, latterly, Don Johnson, have become mass products for our fevered consumption.

It is in part to this latest sex symbol that I took a trip to Florida. I wanted to see for myself the impact Miami Vice's lead was having on Sunshine State wardrobes — for, make no mistake, Don Johnson's sex appeal is based largely on his sartorial style.

In this I think he is unique. No other star has "made it" almost solely on the strength of his clothes.

Admittedly, Cary Grant was a noted dresser but then he had other talents that transcended attire. Don Johnson's talent is his clothing, and the way he wears it.

Sport jacket and T-shirt

The nonchalant pairing of Italian sport jacket and American T-shirt is not a new concept, but one that has become a fixed fad since Johnson's first television appearance.

Likewise, his "sockless look" has gained great popularity, particularly often the sheer shock value of his Emmy appearance in tuxedo and tennis shoes.

Perhaps the most pervasive influence "Det. Crockett" has had on men's fashion is his perpetual five o'clock shadow: indeed it, like the Miami Vice line of clothes, is now being marketed — via the Don Johnson Razor, a twin-track razor with one retractable blade, that not-so-close shave.

The whole concept of Don Johnson label clothes is one to be similarly avoided. These are nothing more than cheap ripoffs of the very expensive designer styles worn on the TV show, yet they are priced right up there with the big boys.

None of us really believes that Don Johnson or his glitzy primetime video will last another season. To quote Cole Porter, he's simply too hot not to cool down.

But to judge from the number of "Crockett clones" that were visible from my vantage point in the Eagle's Nest Resort on Marco Island, this inbred transience has not affected the majority of Floridian males.

To them, sex appeal is sex appeal and if they haven't got it, they can at least imitate its look.

Who knows, in a dark room somewhere, one of them might actually be mistaken for Don Johnson.

(Fashion authority Saul Korman reports regularly to The CJN on current fashion trends. Korman is president of Korry's Clothiers To Gentlemen, in Toronto.)

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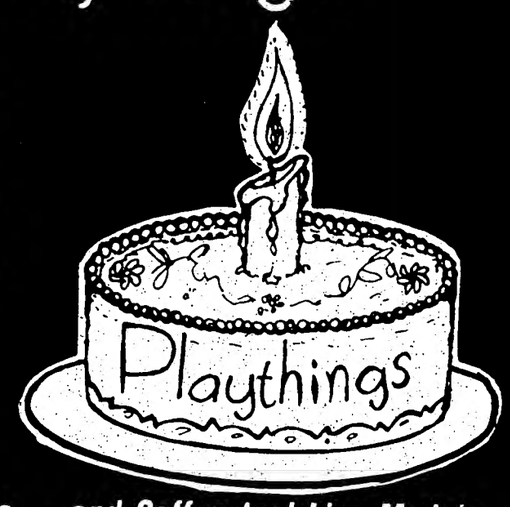

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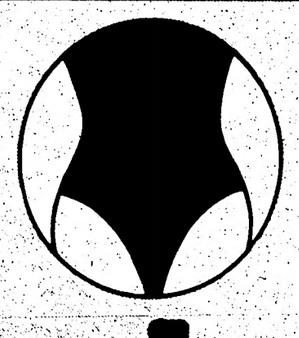

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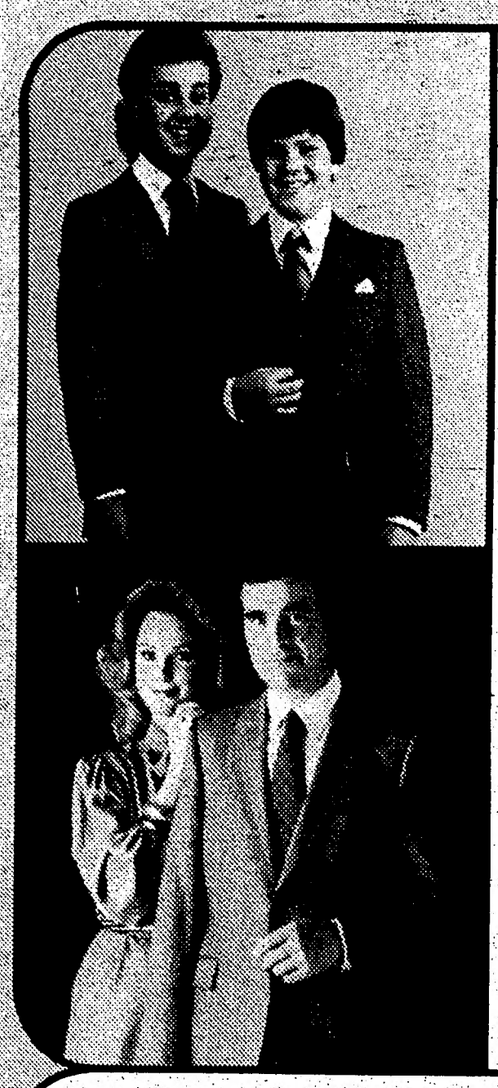

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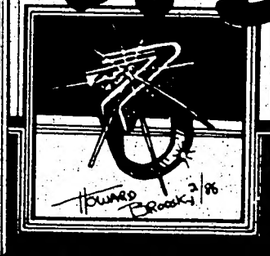

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Fashion

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The shirts and sweaters have been color-matched to have strong appeal to the consumer.

Shirts feature 100% cotton, or mostly cotton fabrics with single needle shoulders stitching and other quality fashion details.

The sweaters are 100% wool in marled or variegated yarns, styled in V-necks, crew necks and a cardigan, with interesting jacquards and cable treatments.

"The idea says Arrow president Dan Fitzpatrick, is to create a line that would fill the need of the male consumer aged 24 to 45, whose taste level, because of his lifestyle, is more sophisticated than average but who is not into the more forward fashion looks of European designers."

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Painstaking attention to detail

Sensuality marks Caras creations

By
SHARI SCHWARTZ

Every young designer has his or her own fantasies. But when Stephen Caras, then 21, watched Miss Australia become Miss World wearing one of his outfits, it was like a dream come true.

Since that time Caras, now 38, has made a name for himself as one of the most prestigious international designers of cocktail evening wear. Now based in Toronto, Caras sells his eveningwear and dressy sportswear lines under his own label throughout Canada and the United States.

In Toronto, the Stephen Caras lines are available at Creeds, Alan Cherry, Simpsons and many other boutiques.

Caras says each outfit in his eveningwear line has to meet three stringent specifications. "They have to be elegant, feminine, and sexy without being too open and gaudy."

Black is the dominant color of Caras' eveningwear. The dresses are shaped and have gold or fucshia trim for dramatic effect. Caras also blends many unique fabrics and colors together.

A group of Stephen Caras cocktail designs shown at the recent Craven A fashion gala in Montreal.

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Striking outfit in silk

One striking outfit is a silk and chiffon royal blue/teal dress complimented by a triangle insert on the left hip and patterned in sequins and rhinestones.

One unique feature of Caras' creations is his painstaking attention to back detail. For example, the back of one dress has a picture of a woman and a horse handpainted on chiffon material in a rainbow of soft colors and circled by rhinestones.

"I think a woman ought to be able to carry her own sensuality and elegance. Her face and personality makes a first impression and when she turns around her back should be able to make a second impression."

Caras' dressy sportswear line includes jackets, pants, skirts, and blouses. For spring, the jackets are double breasted, linen, with pleats in the back and satin buttons and belts. Only natural linens are used in soft colors like aqua, pink and beige.

The color Caras will emphasize the most spring is white because of its "classic simplicty."

"I think designers shouldn't dictate what colors women wear. I give you the base of a look and you build on it with your own personalized jewelry and shoes. So my same outfit can be worn by two women and look like two different outfits."

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Arts

Mojica proud of Jewish-Indian heritage

Mixed blood causes Toronto actress to feel special

By
FRANK RASKY

TORONTO —

Reporters have given her the romantic nickname of the Jewish Pocahontas.

But Monique Mojica prefers to be known bluntly as a halfbreed.

That's the part she plays in *Jessica*, the powerful drama currently at the Theatre Passe Muraille, which is based on the Metis autobiography entitled *Halfbreed*.

To be sure, Mojica acknowledges that she is a most unusual halfbreed.

She is half Indian and half Jewish.

To be precise, her mother Gloria Miguel, now a New York actress, is a Cuna-Rappahannock Indian, the Cunas being a tribe in the Pearl Islands of Central America and the Rappahannocks a tribe in Virginia.

And her father Mathis Szykowski, now a professor of French literature at Oberlin College in Ohio, is a Paris-born Polish-Romanian Jew, the sole member of his family to have survived the Holocaust.

Mojica, who moved to Toronto three years ago to become artistic director of the Native Earth Performing Arts Company here, is fiercely proud of both racial strains in her blood.

In a CJN interview last week backstage at the Theatre Passe Muraille, she pointed pridefully at her earrings. One is a Star of David. The other is an Indian pendant.

The earrings set off her striking-looking face, which reflects the mixed ancestry of the 32-year-old actress.

She has blazing brown eyes, high cheekbones, a copper-colored complexion, an aristocratic nose, tresses of coal-black long hair, and a slim 5-foot-6 frame that moves with the assured grace of a princess . . . Jewish or Indian.

To borrow a phrase she speaks in *Jessica*, what is it like to be a halfbreed "with one foot in each camp?"

Monique Mojica (centre), who is half-Jewish and half Indian, plays the title role of a Canadian Metis in the powerful drama, Jessica. Seen with her are Tom Jackson masked as a crow Indian spirit and Susan Hogan as a prostitute friend.

Inherited traditions of survival

"It's a good feeling," she says. "It makes you feel like somebody special.

"I once expressed that feeling of duality in a solo theatre piece I improvised called *Bag of Bones*. Wherever I go, I carry with me those clanking bones of genealogy representing two ancient cultures. I carry them with pride."

She says her father still carries with him, like a badge of distinction, the yellow passport card stamped "Juif" from the days when he was an orphaned 16-year-old in the French resistance movement.

"My father passed on to me the Jewish ethic, the love of knowledge and the arts, a commitment to Judaism," she says. "My mother, who's a member of the Spiderwomen Theatre in New York, gave to me a passion for crusading for her race through the medium of the stage.

"From both of them, I inherited their centuries-old traditions of survival."

As a Jewess, she says she has found no signs of anti-semitism from Gentiles here and much warm hospitality from the Jewish community.

Indeed, she and her 8-year-old son, Bear, have been invited to attend a seder this Passover conducted by Ruth Dworin, president of Womynly Way Productions, a non-profit organization that aids feminists and ethnic groups in the arts.

Racism here "more polite"

But she says the prejudice faced by Toronto's estimated 40,000 Indians and Metis is distressing.

"I've found it difficult to penetrate the British veneer in Toronto," she says. "Racism here is as rampant as in the U.S., but it's more polite. And it's expressed in curious ways."

She had no typecasting problems when hired to portray Mintaka, a Canadian Indian princess in *The Campbells* TV series to be aired this fall by CTV.

But CBC auditioners turned her down for a lead role in *Where The Heart Is* because, she was told: "You look too different from Canadian Indians."

Toronto theatregoers will be able to see her in a role after her own heart this summer at Theatre Plus. In *Two Brothers*, she portrays Quica, a Mexican Indian who leads the peasants in a revolt against their oppressors.

Mojica yearns to play some day the part of Ruth, the loving Jewess in the Bible.

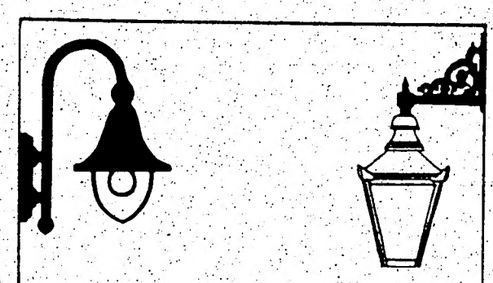
Meanwhile, she takes intense pride in playing her real-life role as a human bridge encompassing two cultures.

Not long ago, she was alarmed when picking up her son Bear, who is already a child actor, at Mountview Alternative School on Keele St. She noticed that he and the other children were drawing swastikas on the toy planes they were making.

"I explained to him that the swastika was originally the Indian symbol of life," she recalls. "But Hitler had twisted it into a symbol of death, causing many innocent people like his grandpa to suffer."

Her son immediately led the other kids in erasing the distorted symbol.

"That's the good part of being an activist halfbreed," she says, "with one foot in each camp."



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Movie recreates sticky social situations

Maneuvering marital thickets

By
SHELDON KIRSHNER

TORONTO —

Just Between Friends, now playing at Cineplex Odeon theatres, is a very contemporary drama-comedy.

In this sexually liberated age, there are few surprises left to the imagination. At a time when almost anything seems permissible, if not actually proper, Just Between Friends comes along to test the outer limits of supposedly modern behavior and ethics.

Judging by the film, which was written and directed by Allan Burns, the sky seems like the limit.

Just Between Friends, set in southern California, turns on the friendship of two completely different women, Holly Davis (Mary Tyler Moore) and Sandy Dunlap (Christine Lahti).

Holly is sweet, beautiful, resourceful and contented, an old-fashioned housewife who lives for home and hearth. She has two lovely teenage children and a lithe, handsome husband who works as a seismologist.

Sandy, a TV field reporter, is brash, bright, compulsive and profane. A divorcee, she is having an affair with a married man.

The two meet in an aerobics class, and although they are a study in contrasts, they take to each other immediately.

Holly invites Sandy to dinner and she accepts. The dinner is an unmitigated disaster because, unbeknown to Holly, Chip (Ted Danson), her husband, is having an affair with Holly.

Only Chip's best friend, Harry (Sam Waterston), knows about their furtive meetings. And although he likes and respects Holly, he keeps Chip's affair a dark secret.

But Just Between Friends is not just about an extramarital affair which mars the relationship of two women.

It is also about a pregnancy which, surprisingly enough, brings them back together again.

Just Between Friends maneuvers through these marital thickets with quite a degree of success. It doesn't have any message as such, but who needs one? You never learn the reason for Chip's messy affair, but the film's underlying assumption, as expressed by Holly's mother, seems to be that married men, sooner or later, succumb to the illicit, if fleeting, pleasures of the flesh.

Mary Tyler Moore, who is probably best known for her TV role in *The Mary Tyler Moore Show*, is perfect as Holly.

Exquisitely turned out in Just Between Friends, Moore is the personification of a woman whose trust in her husband's faithfulness is sadly misplaced.

Displaying a full range of emotions, Moore exudes not only sweetness and mellowness, but rage and anger as well.

Christine Lahti, who starred opposite Richard Dreyfuss in *Whose Life Is It Anyway?*, brings unbridled vitality to her role. She is not, in the strictest sense of the word, attractive. But her sharp personality more than compensates for it.

Ted Danson really has a minor part here, but he plays it to the hilt. Sam Waterston seems a little out of place.

Just Between Friends is nothing more than an ordinary movie. But it moves along briskly, holds a viewer reasonably well, and recreates sticky social situations which are not so uncommon anymore in our narcicisstic era.

Ted Danson, Sam Waterston and Mary Tyler Moore in Just Between Friends.

Room With A View an excellent film

TORONTO —

For over 20 years now James Ivory, Ismail Merchant and Ruth Prawer Jhabvala have been collaborating in the making of beautiful, elegant and literate films.

A Room With A View, their latest, is happily in that tradition.

Based on E.M. Forster's third novel, A Room With A View has been faithfully adapted for the screen by Ivory, the director, Merchant, the producer, and Jhabvala, the scriptwriter.

Set in Edwardian Europe, A Room With A View is not only supremely redolent of an era, but visually stunning as well.

The film, which runs for 115 minutes, explores the relationship between upper middle-class Lucy Honeychurch (Helena Bonham-Carter) and the men and women who come into her life at a critical juncture.

Pretty and self-assured, Lucy is a product of her times. She observes all the conventions and norms expected of a woman of her status, but inside she seethes with inchoate passions.

Mr. Beebe, the amiable pastor (Simon Callow), is not far off the mark when, after hearing her play a Beethoven sonata, says pointedly: "If she ever takes to living as she plays, it will be very exciting — both for us and for her."

During a trip to Florence, which is evoked so wonderfully, Lucy meets two unconventional Englishmen — Mr. Emerson (Denholm Elliott) and his son, George (Julian Sands).

The elder Emerson, a journalist of some means, offers Lucy and her strait-laced cousin, Charlotte Bartlett (Maggie Smith), the room in which he and George are staying.

Charlotte, being unaccustomed to accepting unsolicited hospitality from total strangers, hesitates. But Lucy, who is more flexible, is inclined to accept.

With a little encouragement from Mr. Beebe, they finally do.

During the course of a walk through Florence, Lucy witnesses a bit of unpleasantness and faints, falling into George's arms. The die is cast: George loves Lucy, but Lucy resists George.

By sheer chance, the pair meet again in England when the Emersons move into a little villa near Lucy's palatial home. Lucy, by now, has become engaged to Cecil Vyse (Daniel Day Lewis), a lover of all things Italian.

Lucy and Cecil seem ill-matched. She is relatively spontaneous. He is stiff. But they have a common class background.

Eventually, Lucy breaks with Cecil, doing so after realizing she is in love with George, whose family pedigree is not quite certain.

A Room With A View, far from being a serious drama, is uproarious at times. One particular scene, in which three grown men gambol in a forest glade nakedly, is a classic of hilarity.

The performances are so uniformly excellent that one single actor cannot be singled out for special praise.

A Room With A View is filmmaking at its very best.

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Arts

Mayerovitch gives audience money's worth

Lunchtime set offered 6-week theatre soap opera

By
RICK KARDONNE

TORONTO —

"If you're going to have kitchen-sink drama, let it be fast kitchen-sink drama."

So says David Mayerovitch, one of Canada's most seasoned playwrights and TV writers, whose Programmed for Passion, a 6-week soap-opera, will open at Toronto's Solar Stage lunchtime theatre April 15.

A 6-week soap opera for the theatre? Why not? The soap opera venue is familiar to audiences. Because of that, audiences will be accommodating the original idea of staging a soap opera serial live. This concept of infusing original substance into familiar formula styles is the cornerstone of Mayerovitch's success in TV and, now, live theatre.

Mayerovitch, who has spent most of his 45 years in Toronto and Montreal, wrote for Ed Sullivan near the end of the career of TV's variety show legend and also for the Dean Martin Presents the Golddiggers series which introduced the late, great Marty Feldman.

His CBC-drama and sitcom credits include Hangin' In, King of Kensington, Flappers, Coming Up Rosie, and Toby as well as the biographical special on Napoleon produced in 1969 entitled Boney Was a Warrior. He also scripted the daytime drama Famous Jury Trials in 1971.

But it is live theatre which is Mayerovitch's first love, spawned by his writing book and lyrics for four McGill Red and White Revues back in the early 60s, including The Man in the Green Flannel Suit, the 1964 winner of the BMI New York-sponsored Variety Show Competition for the best lyrics in a college show in North America.

And it is in live theatre where Mayerovitch has very definite ideas of what should be happening on stage.

"Give audiences their money's worth: large, outrageous things, things they can't see in the street. Audiences want to see events happening. They want a stage bustling with activity, a constant parade, a 3-ring circus."

Mayerovitch feels that many contemporary playwrights are too narrow-minded in theatrical scope. His views could greatly reinvigorate contemporary theatre if implemented.

"Out of familiar structure, the solid bones (such as soap opera, mystery, revenge tragedy, family sagas, etc.), one should then pour one's originality." This principle, he believes, will ensure faithful audiences.

Programmed for Passion puts all these guidelines into practice. The story involves a dynamic woman executive who meets a lonely computer-genius and his creation: an intelligent and talkative computer system.

They get mixed-up in a power-struggle with a Texas oilman, an unscrupulous lawyer, and a 94-year-old matriarch for control of a great Canadian family enterprise. All the classical soap-opera ingredients are there: love, desire, betrayal, family quarrels, money, adultery, conspiracy, along with plenty of comedy. There will be a new different episode for each of the six weeks.

David Mayerovitch

Mayerovitch also wrote The Maltese Blue Jay, a 1-act private-eye comedy featuring Toronto detective Sam Spadina which was produced at Solar Stage in November, 1985, and which he is now expanding to two acts, including sinister events on the baseball diamond. This new version will be premiered at the Kawartha Festival in Lindsay, Ont., in August.

He has also received an Ontario Arts Council grant to develop Toronto Vice, a new 1-act Sam Spadina adventure.

A classic in the making

Jessica probes life of Metis

By
FRANK RASKY

TORONTO —

Jessica: A Transformation (at Theatre Passe Muraille, 16 Ryerson Ave., 363-0555, until April 13) is unquestionably one of the most important, innovative and emotionally stirring Canadian plays that has ever been staged in Toronto.

If that sounds like an unqualified rave, so be it.

To my knowledge, it's the first time a drama has genuinely come to grips with the Indian experience in Canada.

It probes infinitely deeper than *The Ecstasy Of Rita Joe*, and is a landmark play that is simultaneously poetic, funny, tragic, earthy and mystical.

Toronto playwright Linda Griffiths (whose *Maggie & Pierre* is currently being shown on U.S. pay TV) has based this allegorical play on the life and stories of Maria Campbell (Saskatchewan author of the autobiographical *Halfbreed*).

It deals with the spiritual and earthy traumas of a rootless Metis named Jessica.

Raped at 12, beaten up by her lover, suicidal after subjecting herself to a life of prostitution and heroin, she eventually and triumphantly heals herself.

She does so by consulting an old Indian medicine woman in league with the animal spirit world and thus returns to her Indian roots.

What makes the play so marvelously original is that Linda Griffiths, who also serves as co-director, has taken the risk of presenting onstage disparate characters of both the gritty world of realism and the dreamlike world of the animal spirits.

Her extraordinary blend of conflicting elements works successfully thanks to the contribution of three imaginative stage craftsmen.

Jerrard Smith, who performed a similar task for the National Ballet of Canada's production of *Blue Snake*, has created absolutely stunning masks. Without interfering with the narrative flow, they are slipped on and off by actors who represent a crow, bear, coyote, wolverine and unicorn and also serve as a kind of spirit world Greek chorus.

David Akal Jagg, who likewise was the composer for the National Ballet's production of *Realm*, has here devised what he calls "electro-tribal fusion music." It's haunting and eerie and wonderfully evocative of ancient Indian legendry and war chants.

And designer Marilyn Bercovich, a graduate of Vancouver's Emily Carr College of Art, has worked wonders with her multi-level set. Dominating it, like gnarled antlers, are spooky white birch branches which seem to clutch at the Metis characters below trapped in their claustrophobic world.

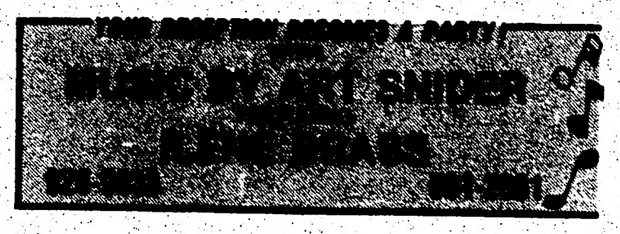
The actors — not a single one of them depicting stereotypes — are uniformly superb. Especially outstanding is Monique Mojica, herself a halfbreed who is half Indian and half Jewish, who plays Jessica with heartfelt conviction.

Equally exceptional in the role of the old Indian medicine woman is Makka Kleist, a Greenland-born Inuit, who is a member of Toronto's Native Earth troupe of Indian players.

Gary Farmer, also a Native Earth trouper, delivers a tour de force performance as the Indian activist, helplessly frustrated by the white world and boozily dreaming of the days when he might have been an Iroquois warrior. In a drunken rage, he lashes out at the "vermin-infested squaw from the bush," Jessica, "because you're the only step lower than I am."

But it's not all gloom and doom. There are hilarious arias of invective aimed at the whites, including the line that condemns the paleface myth-makers for having "made such terrible movies about us."

***Jessica* is no fake mythology, but rather a powerful and consistently enthralling Canadian classic in the making that you shouldn't miss.**



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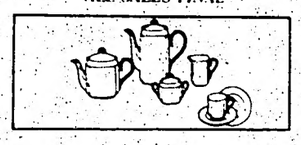

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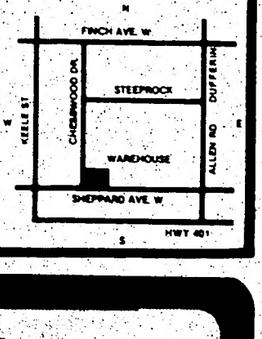

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Jewish cabaret comes of age at new downtown venue

music

By RICK KARDONNE

Jewish cabaret finally comes downtown, with Yaacov Halpert's Horah musical-revue now running Saturday nights only at Harper's on Lombard St. for a limited run.

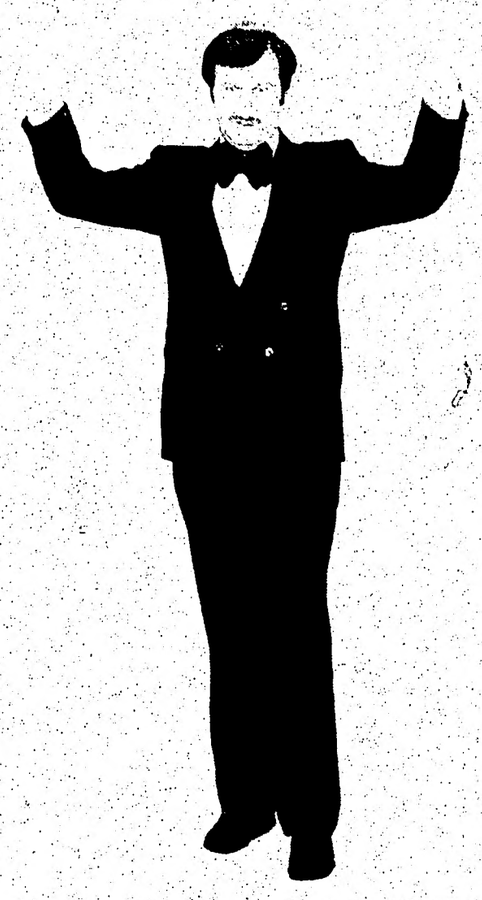
Horah will signify Toronto Jewish cabaret's coming-of-age. Besides enabling Toronto Jewry to have a night downtown and be in a more convenient place for the growing Jewish population in the midtown, Rosedale and Beaches areas to enjoy, the location will enable the general population to sample contemporary Jewish entertainment without having to drive to the northern part of the city.

One of Toronto's most seasoned studio musicians, Howard Lopez, will accompany Halpert on the keyboard.

The Czech-born Halpert, leader of the popular Yismechu Orchestra, is the son of a cantor. His musical family moved in 1964 to Ireland, and shortly afterwards, after attending Gates Head Jewish boarding school in Newcastle-on-Tyne, attended London's Sunderland Yeshivah.

After attending the Royal Academy of Music where he studied voice and studying cantorial liturgy at London's Jews' College, Halpert appeared in many West End productions of popular American musicals, such as Fiddler on The Roof (3 times), Chicago, Oklahoma and Applause.

Now in Toronto while expanding his reputation throughout North America, Halpert, as producer as well as singer, promises to considerably enhance Toronto as a Jewish entertainment centre. For more information on Horah, call 882-1730.



Yaacov Halpert

* * *

Toronto Symphony associate concertmaster Jascha Miklis performs a violin recital, accompanied by his wife, fellow Soviet Jewish emigre Marianna Rozenfeld-Miklis, at the Royal Conservatory April 17 at 5.15 p.m. A highlight of this recital will be Prokofiev's Second Violin Sonata. For further information call 978-3881.

* * *

Gilbert Levine conducts the Toronto Symphony in an all-Beethoven program April 11. Mstislav Rostropovitch performs Debussy's Cello and Piano Concerto April 18. Maurice Ravel's Left Hand Piano Concerto will be performed by Leon Fleisher April 23, 24 and 26 while Alfred Brendel will render a solo piano recital April 25.

For more details about these Toronto Symphony-sponsored Roy Thomson Hall concerts call 593-7769. For ticket orders call 872-2233.

* * *

The subtitle for the display advertisement for the March 23 Roy Thomson Hall Klezmorim concert in The CJN read Jewish Dixieland, but everywhere else it reads Six Zany Musicians.

This set the tone for the San Francisco Band's afternoon concert. While it was well-performed and entertaining, the zaniness took precedence over the particularly Jewish identity.

What was most at fault was not so much the choice of music (although it also could have been more authentic klezmer and less of its jazz derivations) but the plentiful patter between numbers.

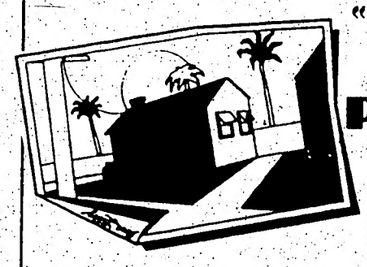
While the program notes were substantially more explanatory of the Jewish roots of klezmer music and its jazz derivations, the patter gave klezmer music's ultimate Jewish source only incidental mention.

Humorous anecdotes amply emphasized Slavic influences and American Black incorporations of klezmer-influenced minor-key jazz which was a major sound during the heyday of Harlem nightlife during the 1930s and 1940s. But the Jewish foundations received little comment.

* * *

The Israel Philharmonic will not stage a concert at Auschwitz during its Polish tour, as had been previously planned, but might participate in a memorial service there, the format of which has been approved by Yad Vashem.

"NEIL SIMON'S FUNNIEST PLAY - HONEST AND DEEPLY-FELT EMOTION" — CBS



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* * * * *

Your last chance to see **ISN'T IT ROMANTIC** at Leah P! **Janelle Hutchison** is delightful as **Janie Blumberg** in **Wendy Wasserstein's** New York hit comedy that runs till April 13 only! Don't forget to reserve special aids for hard-of-hearing, if needed, when you book for **ISN'T IT ROMANTIC** at **Leah Posluns Theatre, 4588 Bathurst St. 630-6752**

* * * * *

Two shows to please you now at Limelight. Camilla Scott stars in **EVITA,** every Mon. Tues. & Wed. evg., from Mar. 10. The super-successful **A CHORUS LINE** continues Thurs. & Fri. at 9 p.m., Sat. 7:15 & 10:30, & now, a new **Sunday** show at 7:15! Terrific dinners available prior to early shows at **Limelight Dinner Theatre, 2026 Yonge St., 482-5200**

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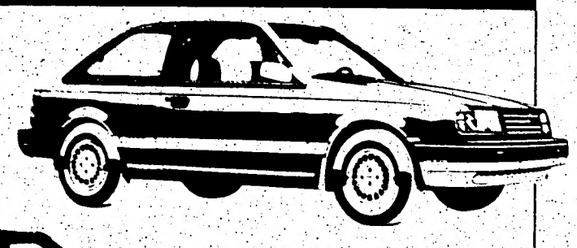

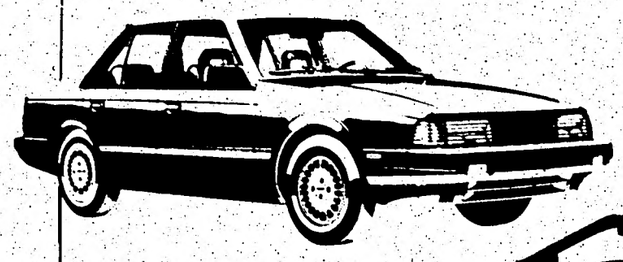

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Arts

Gallery Gatherings

Aviva Art Show and Auction to benefit Youth Aliyah

By
RON CSILLAG

A Space: Playing House, an installation by Kate Cochrane and Schuster Ginden, to April 19. 204 Spadina Ave., 364-3227.

Albert White Gallery: Surrealistic watercolors by Rudolph Stuffi, April 12 to May 3. 80 Spadina Ave., 865-1021.

Arctic Experience Gallery: A newly arrived shipment of Inuit sculpture and prints. 189 Hughes St. S. in Hamilton. 522-9443.

Art Gallery of Ontario: The first major retrospective of 75 prints by Edouard Manet through May 11; major exhibits include paintings and sketches of Canada by Milton Avery, to April 13; a retrospective of paintings, drawings and prints by Canadian artist Christopher Pratt, through April 20; an exhibition of caricatures to May 25. 317 Dundas St. W., 977-0414.

Aviva Art Show: The 34th Annual Aviva Art Show and Auction will be held Sat., April 12 in the Arcadian Court at the downtown Simpson's. The show will raise money for Youth Aliyah through Hadassah-WIZO. 444-3314.

Bau-Xi Gallery: New landscapes by Roly Fenwick, to April 26. 340 Dundas St. W., 977-0600.

Bonnie Kagan Gallery: Drawings, prints and paintings by Kate Taylor, April 12 to May 1. 80 Spadina Ave., suite 304. 364-6181.

Carmen Lamanna Gallery: New paintings by Ron Martin to April 24; an istallation by Louise Noguchi opens April 24. 840 Yonge St., 922-0410

Circle Art Gallery: Original oils, tapestries and limited edition graphics part of permanent exhibit. 19 Hazelton Ave., 961-5806.

Del Bello Gallery: Recent acrylic paintings on canvas by Edward Evans, to April 30. 363 Queen St. W., 593-0884.

Evelyn Aimis Fine Art: Paintings by Jean Paul Riopelle to April 26. 14 Hazelton Ave., 961-0878.

First Impressions Gallery: Original serigraphs, lithographs and etchings by five Quebec printmakers to April 30. 334 Dundas W., 591-8461.

Gallery Desdnere: Recent paintings by Benoit Cote to April 26. 12 Hazelton Ave., 923-4662.

Gallery 44: Recent prints by Verant Richards to April 19. 109 Niagara St., 363-5187.

Gallery Moos: New paintings by John McKee to April 23; new works by Charles Pachter opens April 26. 136 Yorkville Ave., 922-0627.

Gallery NYAC: Paintings by Lise Genova to April 12; an exhibit of "threadart" — embroidery on canvas — April 24-27. 7 Edithvale Dr., 225-4486.

Gallery One: Recent paintings by Carol Sutton to April 23; a multimedia installation by David Hockney opens April 26. 121 Scollard St., 929-3103.

Garnet Press: Litho Printing/Gallery: New paintings by Cathy Daley opens April 12. 580 Richmond St. W., 366-5012.

George R. Gardiner Museum of Ceramic Art: The First Potters of Ontario, a show of Ontario pottery by pre-17th century Indian tribes, to June 8; Breaking Ground, a display of ceramic works by graduating students of the Sheridan School of Crafts and Design, to April 30; pre-Columbian pottery, English delftware, Continental and English porcelain, Italian majolica and rare French porcelain pieces from the court of Louis XV continues. 111 Queen's Park, 593-9300.

Gibson House: Silk puff paintings and watercolors by Sarit Fern Silverberg, to April 30. 5172 Yonge St., 481-4924.

Grunwald Gallery: Paintings by Susanna Heller, to April 30. 80 Spadina Ave., 365-3103.

Harbourfront Art Gallery: How We See What We See: A group show by eight artists to May 18; Sculpture by Jack Jeffrey to April 13; photographs by Justin Wonnacott in the photography gallery to May 18. 235 Queen's Quay W., 869-8410.

Hollander York Gallery: Oil paintings and serigraphs by Peter Shostak, to April 22; oil paintings by Geoffrey Rock opens April 26. 120 Scollard St., 923-9275.

Simpson's downtown store manager Joyce Taylor (right) presents artist Lupe Rodriguez with first prize in Hadassah-WIZO's 34th annual Aviva art show and auction to be held April 12.

Holt Renfrew: A special exhibit of stone sculptures by Joe Falk, April 22 to May 10. 50 Bloor W. 922-2333.

Inclination Gallery: Wildlife paintings by Glen Loates, by appointment only. 19 Boswell Ave., suite 3. 923-6065.

Inuit Gallery: Wall Hangings by Elizabeth Angranqtuaq opens April 19. 9 Prince Arthur Ave., 921-9985.

Isaacs Gallery: New paintings by Vancouver artist Brian Burnett to April 26. 832 Yonge St., 923-7301.

Jane Corkin Gallery: A photo exhibit from Atget to Steiglitz, to April 26. 144 Front St. W., suite 620, 979-1980. As of May 1, the gallery will be located at 179 John St., 979-1980.

Jewish Community Centre: The JCC Valley Branch is presenting a 1-day showing of Israeli art, including lithographs, serigraphs, oils, pastels and graphics by some of Israel's top artists, on April 13 from 1 to 4 p.m. 7015 Leslie St., 889-0813.

Justina M. Barnicke Gallery: Paintings on canvas and plexiglass by Joseph Van Den Anker; photographs by Michael Torosian. Both to May 1. Hart House, University of Toronto, 978-2453.

Klonaridis Gallery: New paintings by Dan Solomon to April 26. 144 Front St. W., 979-1090.

Koffler Gallery: An exhibit of 90 original linoleum cuts by Henri Matisse, to April 20; alabaster sculptures by Angela Houpt, to April 11. 4588 Bathurst St., 636-1880.

Maison de la Culture: Recent serigraphs by Sheila Maki, to April 12. 2275 Bayview, 487-6203.

Marianne Friedland Gallery: Paintings by Hans Hoffman, 1933-1945, opens April 19. 122 Scollard St., 961-4900.

Market Gallery: A photo legacy of the 1930s, as seen by past photographers for The Globe and Mail, to May 4. 95 Front St. E., 392-7604.

McMichael Canadian Collection: A major retrospective of drawings, prints, sewing and sculpture by the Inuit artist Kenojuak, to May 4; 60 paintings and drawings by Bertram Binning opens April 10. In Kleinburg, 893-1121.

Mira Godard Gallery: Paintings and works on paper by Roberto Juarez, to April 23; recent paintings by Duncan deKergommeaux opens April 26. 22 Hazelton Ave., 964-8197.

Olga Korper Gallery: Works on paper by Yves Gaucher, to April 30. 80 Spadina Ave., 363-5268.

Ontario Crafts Council: Glass Conscious: a display of stained glass by Ontario artists, to April 27. 346 Dundas St. W., 977-3551.

Ontario Potters Association: A special show and sale of decorative and functional glass crafted in Ontario, to April 12. 140 Yorkville, 932-1803.

Roberts Gallery: New Brunswick landscapes by Bruno Bobak, to April 12; watercolors by Pat Fairhead opens April 23. 641 Yonge St., 924-8731.

Royal Ontario Museum: Maya: Treasures of an Ancient Civilization, a collection of Mayan artifacts, continues; Around the World: A Selection of Recent Gifts of Costume and Textiles: an international collection of fashions, costumes and textiles, to June; I Took His Likeness, paintings by Paul Kane on display until May; Silver From the Growing Collections, an exhibit of silver pieces, to September; an exhibit of 22 oil paintings from Canada's National Portrait Gallery on view until July; rare Jewish artifacts originating from Kaifeng, China, on indefinitely; Glimpses of Excellence, a collection of vases from the 1st century BC to the 16th century, on loan from Elie Borowski, to April. 100 Queen's Park Cres., 586-5551/2/3.

S.L. Simpson Gallery: New sculptural paintings by David Clarkson, to May 3. 515 Queen St. W., 362-3738.

Sable-Castelli Gallery: New paintings by Howard Simkins opens April 19. 33 Hazelton Ave., 961-0011.

Samuel J. Zacks Gallery: Recent stone sculptures by Daniel Pokorn, to April 18. Stong College, York University, 6700 Keele St., 667-3926.

Sandra Ainsley Artforms: Works in glass by Michael Cohen and Molly Stone, to April 26. 55 Avenue Rd., 968-8685.

Toronto School of Art: The school's annual exhibit of art by students runs April 12, 13 and 14. 225 Brunswick Ave., 921-3986.

Toronto Sculpture Garden: Paradise Now and Then; new works by three sculptors, to July. 115 King St. E.

Weingluck's Art Gallery: Permanent exhibit includes modern pencil and ink drawings by Rae Simone and works by Henry Weingluck. 623 College St., 531-6786.

Wynick/Tuck Gallery: New paintings by Dulcie Foo Fat, to April 30. 80 Spadina, 364-8716.

Ydessa Gallery: An installation by Ken Lum, to April 26. 334 Queen St. W., 593-1100.

York University Art Gallery: Contemporary Latin American and Caribbean prints and a display of photographs by Victor Flores Olea, both through May 2. 4700 Keele St., 667-3441.

YYZ: Hang Fire, paintings and photographs by Sheila Ayearst to April 12; drawings by Nicole Jolicoeur opens April 14. 116 Spadina Ave., 367-0601.

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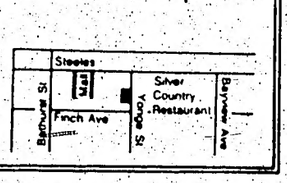

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Arts

"Dr. Hug" shows happiness isn't a far-off destination

Bus 9 to Paradise, by Leo Buscaglia. Macmillan of Canada, $23.95.

books

By BERNARD BASKIN

What is the secret of Buscaglia's astonishing success? This bearded, orotund, professor of education — affectionately known as "Dr. Hug" — is a publisher's dream come true. Over 8 million copies of his 10 books are in print; over a million men and women purchased Loving Each Other (1984) in hardbound form.

The answer, quite simply, is that this Pied Piper of uplift has discovered how to preach the message of love, joy and the never-ending wonder of life in an infectious and helpful way. In a callous, indifferent and selfish society, he reminds us of the realm of caring and sharing, the healthfulness of humor, the pleasures of spontaneity and the delights to be found in the simple, often overlooked, pleasures of life.

In Bus 9 to Paradise (the title is taken from a bus schedule that he came across in Australia) Buscaglia maintains that the elusive land of our dreams is not a far-off, impossible destination. It is to be found in the here and now, if only we learn how to respond with passion to such diverse challenges as self-respect, change, frustration, learning, communication, giving and empathy.

As always, his style is light and simple, the wisdom conventional and homely and the message enthusiastic and unrestrained. The material is replete with apt illustrations, lively anecdotes and laced with aphorisms — old and new.

The author confesses that "I still get wildly enthusaistic about little things. I tend to exaggerate and fantasize and embellish. I still listen to instinctual urges. I play with leaves. I skip down the street and run against the wind. I never water my garden without soaking myself. It has been after such times of joy that I have achieved my greatest creativity and produced my best work." The cynics and skeptics, no doubt, will snicker and snort.

In establishing the priorities he reminds us that we think nothing of investing our time and money in developing a better backhand or having the greenest lawn on the block. Yet we hold back at the least suggestion that the same effort might be necessary if we desire to become more loving individuals. "This would be a better world if we would exert the same amount of zeal we apply to our hobbies to the infinitely more satisfying goal of becoming better lovers."

The art of communication is difficult but rewarding. On one occasion an airline stewardess frantically told the author her long tale of sorrow and woe. Finally, she wiped her tears and confided, "Oh Dr. Buscaglia, you have helped me so much." Interestingly, he hadn't said a word. Communicating often means just listening, without judgment or advice.

A good friend of mine blesses his young grandson with these words: "My child, may you live all the days of your life." To live all the days of our lives is to live fully, with our whole being, with heart and mind and spirit. It means cultivating all our resources for inner growth. It means being alive to the beauty of the world and to the wonder and the miracle of being part of it. All of this is what Buscaglia is trying to teach — with considerable success.

Dialogue hurts Melancholia

Mimes should shtik to miming

By FRANK RASKY

TORONTO —

Melancholia (playing at the Theatre Centre, 296 Brunswick Ave. until April 13) can be described simply as . . .

Well, to tell the truth, I'll be damned if I know how to describe this so-called commedia del' arte *mishigas*, simply or otherwise.

Improvised piece of buffoonery

A troupe of four gifted mimes, directed by Leah Cherniak and Julie Bishop, have improvised a 95-minute piece of buffoonery about an angel who crash-lands onto a construction site and encounters a bunch of eccentric earthlings who seem to have gone bananas.

The mimes, consisting of Martha Ross, Mary Durkan, Michael Simpson and John Lambert, are wonderfully talented clowns, versatile in the art of mugging, eye-rolling, double-taking, and pratt-falling.

But comedy writers, they ain't, and the trouble with this band of zanies is that they don't know when to keep their trap shut. They persist in babbling inanely, when they should be hamming it up.

At one point, Martha Ross (a graduate of the Jacques Lecoq School of Mime in Paris, who plays the rubbery-faced grounded angel) and another member of the troupe try to strangle each other. I must confess I was so bored with their limp attempts at funny dialogue, I secretly hoped they'd accomplish their mission of strangulation.

Next time, mimes, please stick to clowning it up like the funny mutes that you can be.

Mime Martha Ross is a funny fallen angel — when she doesn't attempt to talk — in the improvised comedy, Melancholia.

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Travel

More than sightseeing highlights

Travel guides will add to vacations

By
JAMES MONTAGNES

No matter where you want to go, you can find an up-to-date travel guide book about the area, country or city to inform about what to expect to see, eat, hotel accommodation, transportation and much, much more.

Here are a few of the recent less well known travel guide books this travel reporter has checked through:

Europe: Anything you want to know about Italy, you will find in the 800-page Phaidon Cultural Guide on Italy (distributed in Canada by Prentice Hall Canada, Toronto, $23.95). The hardcover book is filled with color photographs and detailed descriptions of what to see in every part of the country. Mentioned also are the synagogues of Rome and Florence and the Old Ghetto of Rome, the Jewish quarter of Venice where Jewish merchants settled early in the 16th century.

There is the magazine-size 100-page book Pompeii Herculaneum and the Vesuvius (Collier Macmillan Canada, Don Mills, Ont., $17.95) replete with color pictures of the ruins of these cities after the eruption of Vesuvius almost 2,000 years ago. The book shows restorations done and the ancient art work by way of paintings, mosaics and sculptures found.

Vienna Walks by J. Sydney Jones (Holt Rinehart & Winston of Canada, Toronto, $16.50) details four walking tours of the Austrian capital, with maps, black and white photographs of buildings and statues. There is considerable detail on the Jewish quarter of the city where Jews had a synagogue in the 13th century and are believed to have settled in Roman times.

The 1985 Eurail Guide (H. B. Fenn & Co., Mississauga, Ont., $15.95) tells how to travel Europe and all the world by train. It includes 528 European one-day excursions from 151 base cities and covers railway travel in 138 countries in its 816 pages. The book not only tells the frequencies and times of the many trains, but also what to see in the various cities to which the trains travel. It is packed with data and maps.

There is also Train Guide Europe by George Pandi (Fitzhenry & Whiteside, Toronto, $9.95), 314 pages filled with maps of railway and airport terminals, vocabularies of railway terms in 22 languages with English equivalents, connections by trains, ferries and between major city airports by train. The author reports how to read timetables, various types of fares, night travel, and how to pack for your railway trip.

French Country Inns & Chateau Hotels by Karen Brown (Collier Macmillan Canada, Don Mills, Ont., $14.50) lists, describes and illustrates 175 such hostelries throughout France. Meals and histories of those accommodations are detailed, but no prices are given. The author describes 12 trips in France, giving sightseeing highlights about areas where these small hotels are to be found.

The Collier World Traveler Series of books has a recent volume on Greece and Yugoslavia (Collier Macmillan, $10.50) which describes these countries city by city, with details on sightseeing, accommodations, dining spots, roads, campgrounds and similar data.

Special interest

Similarly dealing with cities and towns in England is The Canadian Guide To Britain, Volume 1 by Jeffrey Simpson and Ged Martin (Macmillan of Canada, Toronto, $14.95), who describe many places in London and other cities and their Canadian connections. As a result there is much data here which is not found in other guide books about individual buildings and locations, making the book of special interest to potential Canadian tourists.

Other than Europe: Masterpieces of the Israel Museum (Collier Macmillan Canada, Don Mills, Ont., $17.95) is a magazine-size beautifully color illustrated book on the Israel Museum in Jerusalem. Shown and described are not only items pertinent to the Judaic religion, but also paintings and sculptures of other peoples. It is the kind of guide book one would only be able normally to purchase at a museum.

Toronto author Ted Kosoy has a 4th edition of his Kosoy Travel Guide To The Orient and South Pacific (Kosoy Travel Guides, Toronto, $7.95) dealing country by country from Australia to Tonga, illustrated with black and white photos. The author tells what there is to see and do in the various countries, mentions food and drink specialties, transportation facilities, shopping, spectator sports and lists festivals.

Anyone planning travel in South America should consult Birnbaum's South America 1986 (Thomas Allen & Son, Toronto, $17.95), an up-to-date book on each country on the continent, its major cities with their sights, sins, nightlife, accommodations and food. The editors also detail health facts, mountain climbing, backpacking, culture and history of the various countries. Its 768 pages are brimful of things you should know before going to any South American area.

A useful little book recently published is Don't Forget!! Your Permanent Travel Memo by Ethel Farro. The former Toronto author has put into this 76-page book just about everything you should know before going on a trip, from travel arrangements to documents, finances, health needs, packing, customs requirements and leaving your home safely guarded.

She reminds you not to forget your travel credit cards, insurance, luggage identification and much more.

The book is available by mail from her Florida address, Don't Forget!, P.O. Box 571, Lake Worth, FL 33460, at $6.95 Canadian, postpaid. Even if you are a seasoned traveler, you'll find it very useful.

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AIR ONTARIO

Much to see in Windy City

Chicago cultural offerings abound

By
JAMES MONTAGNES

CHICAGO —

You may not equate Chicago with culture and history, but this second-largest city in the United States is filled with art galleries, museums of all types, historical landmarks and a wide range of other cultural attractions.

For Jewish visitors, for example, there is the Maurice Spertus Museum of Judaica (618 South Michigan Ave.), a storehouse of Jewish heritage, founded in 1967. Here is an overview of history and cultural Jewish life in Chicago, including the Zell Holocaust Memorial. It is part of the Spertus College of Judaica and also houses the Asher Library.

Students of Chicago's history will head for the Chicago Historical Society Museum (Clark at North St.), filled with city and Illinois state historical artifacts and memorabilia, treasures of the Abraham Lincoln period, relics of the American Civil War of the 1860s, and exhibits of the great Chicago fire of 1871.

You'll find all kinds of museums in the city. On Chicago's south side are Du Sable Museum of African-American History (3806 South Michigan Ave.) and the Balzekas Museum of Lithuanian Culture (4012 South Archer St.). The first named contains artifacts and memorabilia of Black people in America and the latter is the first Lithuanian museum in the United States and contains an art gallery. Both are open most days of the week.

But the best known of the city's museums and art galleries are on the waterfront close to downtown. Biggest here is the Field Museum of Natural History with halls so large that elephants and dinosaur skeletons appear as just a small part of the building. The Field Museum (Grant Park and Roosevelt Rd.) is among the world's leading collections of anthropology, botany, geology and zoology. In a few years it will have its 100th anniversary.

If, like this travel reporter, you tour the museum at length, you will still have only seen less than 1% of its vast collection. Its three floors are covered with exhibits and you can take all the photographs you want.

Nearby is the Shedd Aquarium (Lakefront and Roosevelt Rd.), one of the world's largest, with freshwater and saltwater life of all kinds. At least 350 species of fish and marine life are on display. There is one huge glass bowl about 2 storeys high showing sea life on a coral reef with small and large fish, even sharks swimming about. Don't miss it.

Also close by and even more on man-made land jutting into Lake Michigan, is the Adler Planetarium. It was one of the first such theatres producing displays of the night sky, and is open daily.

Not quite on the waterfront, but within walking distance, is the Art Institute (Michigan Ave. at Adams St.), a rambling structure which will keep you there for hours. It has more French impressionist paintings than the Paris Louvre, because at the turn-of-the-century when this art form was still new in Europe, the wives of Chicago's multi-millionaire meat packers bought up all such art work they could find in Europe and brought it to Chicago.

Here too is some Marc Chagall work, including the painting The Praying Jew done in 1914.

Often missed by visitors who do not leave the main floor is the vast display of miniature rooms on the lower floor, dozens of famous 17th and 18th century rooms of famous palaces and castles accurately and immaculately reproduced in miniature, as if for a doll house — even to paintings on the walls and chandeliers hanging from the ceilings.

The biggest of all Chicago museums is the Museum of Science and Industry (Lake Front and 57th St.). It is housed in the fine arts building of the 1893 Columbian Exposition, and covers 14 acres of exhibits. It has everything that a science museum should have — even to a working coal mine, and an early movie theatre, the nickelodeon when it only cost 5 cents to see the silent pictures while a pianist played live music.

And if after touring this vast complex of science and industry you want to get an idea of cramped space, take a tour of the World War II German submarine located in the park close by the exhibition buildings.

There are dozens of other museums and galleries to visit, such as the International College of Surgeons Hall of Fame (1516 Lakeshore Drive) with its exhibits demonstrating the history of medicine; Museum of Contemporary Art (237 East Ontario St.) with changing exhibits of paintings and sculptures; Chicago Fire Academy (558 West deKoven St.) where you have a half-hour tour of firefighting training facilities; and the Jane Addams' Hull House (Halstead at Polk Sts.) where the 1856 social settlement house has been restored, the place where modern social science work began.

Marc Chagall painting The Praying Jew in the Chicago Art Institute.

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Israel Summer Happening
37 days Touring and Special Programs
Dates: June 30 - August 7, 1986

Adventure '86 in Israel
9 days Camping
19 days Touring
Dates: July 16 - August 14 1986

Hebrew University Science Seminar
Hebrew University Youth Ulpan
23 days Study at Hebrew University and Special Programs
15 days Touring
Dates: July 3 - August 11, 1986

AGES 18 - 23
S.S.T. Express
17 days Living and Working on Kibbutz
17 days Touring
Dates: May 14 - June 18, 1986

Student Summer Tour
27 days Living and Working on Kibbutz
19 days Touring
3 Dates: May 28 - July 16, 1986
June 18 - August 6, 1986
June 26 - August 13, 1986

College Summer Program
30 days Touring and Special Programs
Dates: June 26 - July 28, 1986

Zoom In On Israel
3 week Film Workshop
8 day Tour of Israel
Dates: June 23 - July 23, 1986

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Business Outlook

Rarely seen outside museums

Art from Israel at Rimonim

By
CYNTHIA GASNER

TORONTO — Israel is attracting talented artisans from around the world as well as training many of its own, says the exclusive Canadian representative of some of the Jewish state's best craftsmen.

A collection of exceptional handmade pieces by some of these craftsmen has been brought to Canada by Rachel Weinstock of Rimonim Jewish Ceremonial Art.

Weinstock, who has a doctorate in applied linguistics of English, and teaches English as a second language to students preparing for academic work at York University's English Language Institute, embarked into the entrepreneurial world last year while on a visit to Israel.

"I was looking for something special for myself and I found many outstanding pieces crafted by young Israeli artists," says Weinstock who operates the gallery in her home.

Along with the works of Israel's finest craftsmen, Weinstock has supplemented her collection with unusual pieces of Jewish ceremonial art by American and Canadian artists.

The high quality items at Rimonim range from very modern to those with a more traditional flavor interpreted in a contemporary manner.

Weinstock notes that there are very few shops, even in Israel, where so many pieces of such magnificent quality can be found in one place.

On a visit to Rimonim, where viewing is by appointment only, (416) 638-2020, Weinstock enthusiastically described the pieces which are displayed with elegance.

There is a collection of pieces by Emil Shenfeld (Krasowski) who was born in Brazil and studied industrial engineering at the University of Sao Paulo.

Shenfeld made aliya in 1978 and five years later decided to abandon his engineering career to devote himself exclusively to design and craftsmanship.

His engineering background has greatly influenced his pieces — chanukiahs (Chanukah menorahs) in highly polished brass and silver plate and his unusual mezuzahs. Using his engineering skill, Shenfeld has created a chanukiah with a different front and back and each side can be used separately for a table arrangement.

Turning to works by Jerusalem's Dudik Swed, known as Dudik the Silversmith, Weinstock describes his pieces which reflect ancient traditional Judaica masterpieces. Individually signed by the artist, each piece of work by Dudik is precious family heriloom-quality in a limited edition that is sure to be handed down from generation to generation.

Dudik's display includes chanukiahs in brass, sterling silver and a combination of both. There are also some pieces in silver and gold plate. Displayed are exquisitely designed mezuzahs and a sterling silver havdalah set with cup, spicebox and candleholder.

Of particular beauty is a Jerusalem glass-enclosed Chanukah menorah. The sterling silver and brass chanukiah is encased in beveled glass and the flames are visible from all sides. Stored in hidden compartments are candleholders, a dreidl and a tiny sculpture.

Weinstock explains that this style of chanukiah was inspired by the original Jerusalem Chanukah menorahs which were placed outside the house. Unfortunately, circumstances such as persecution, made it necessary to bring them indoors.

And there are works by artist Carmel Shabi who was born in Iraq and studied silversmithing in England.

Shabi, who has created pieces for Tiffany, the Sheik of Muskat, the Sultan of Malaysia, the Queen's Ascot Cup and pieces for other members of the Royal Family, has tall sterling silver candlesticks, cups from kiddush and mezuzahs in the Rimonim collection.

Of unusual design and creativity, Weinstock points to a molded sterling silver spicebox crowned with amethysts detailed with a decorative knob washed in 24-karat gold plating.

And among the pieces by Yehoshua Freiman, a seventh-generation sabra living in Jerusalem's Old City, is a seder plate in nickel and silver with a 3-level matzoh holder. It is engraved with Venetian Haggadah motifs and excerpts from the Haggadah.

And from New York artist Shirley Kagan, there is a challah board, hand painted on wood with a matching hand-painted knife. As well, local artists are represented — hand-painted silk scarves and challah covers by Dorothy Burstyn and ketubot by Ruth Warzecha.

Weinstock was born in pre-1948 Israel and met her husband Aaron Weinstock, a Toronto lawyer, when she was in the first graduating class at Stern College of the Yeshiva University in New York. They have two sons, Dov and Yoseph.

Speaking of her collection, Weinstock says that with few exceptions, no one else in Canada represents the artists she handles. And she points out that her policy has been to sell the pieces at the same prices for which they are sold in Israel.

This is a collection that is rarely seen outside of a museum setting. The pieces, many from limited editions, range in price from mezuzahs at $100, chanukiahs from $400 and crafted pieces of ceremonial masterpieces up to $8,000.

Rachel Weinstock of Rimonim Jewish Ceromonial Art, displays some of the pieces by Israeli artists in her gallery.

THE NEW '86 CLASSICS ARE HERE
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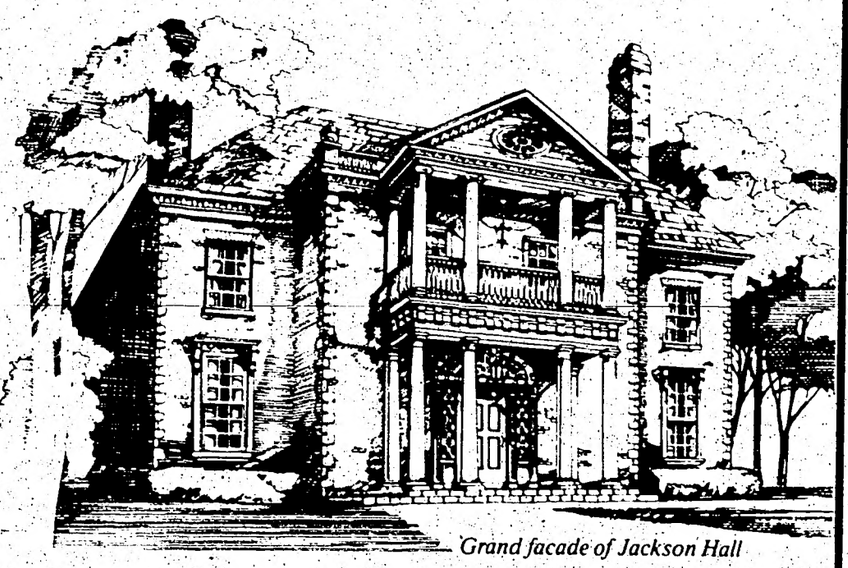
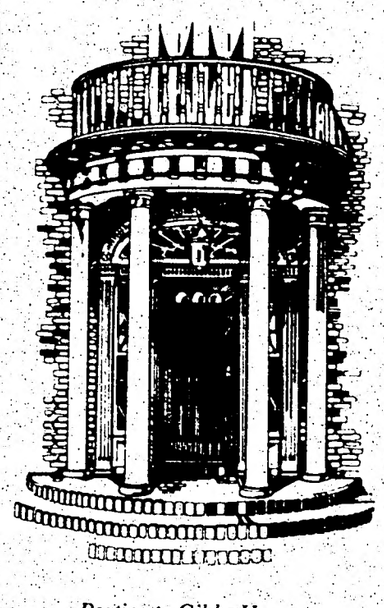


Grand facade of Jackson Hall



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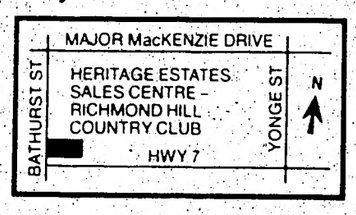

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Business Outlook

Health futurist sees improvements

Medical care undergoes transition

By
PAUL LUNGEN

TORONTO —
In the brave new world of health care, computers can be expected to assume a larger role in diagnosing and treating patients, while doctors and other health practitioners take on the role of providing "tender loving care."

That was one of the predictions advanced by Dr. Trevor Hancock, a "health futurist" who studies where the health and medical system is headed.

Speaking at the annual health education lecture of the Mount Sinai Auxiliary, Hancock, associate medical officer of health with the City of Toronto's department of public health, said the demography of an aging population, awareness of the need for health self-help and advances in technology are revolutionizing the health care system.

Though people cannot be expected to live much longer on average than they do today, they can be expected to live healthier lives, thanks in large part to changes in diet and environment, he said.

Consumption of beef has "plummeted" during the last 10 years, while additive-free food is now widely available, he noted. Smoking is in decline and smokers are feeling socially uncomfortable when they light up.

These changes allow people to live healthier lives until they die — "the ideal is to keep people healthy until they drop dead," he said.

Megatrends reversing as technology impacts

Recent studies point to connections between health and the social and physical environment one lives in, Hancock told the 125 Mount Sinai auxiliaries at the lecture.

The bottom 20% of the population, measured in income, live an average of seven years less than the top 20%, he said, and they suffer seven years more of disabilities.

The environment affects health, Hancock said, pointing to a film on Parkinson's Disease which suggests there may be a connection between the disease and chemicals produced by industrialization.

A major issue health care practitioners are now facing is the impact of new technology, Hancock said. He predicted that the future may see tremendous advances in immunology — such as vaccines developed for malaria, antibodies that target in on cancer cells, as well as advances in determining the link between immunity and the mind.

On the treatment front, Hancock foresaw developments in implants, prostheses, non-intrusive surgery (such as using sound waves to break down kidney stones) and new drugs.

Computers, which already are used to interview youngsters with emotional problems, will have an enhanced role in medical care, he predicted.

The new computer/communications technology will reverse long-standing megatrends away from centralization, he suggested, allowing a patient in remote Sioux Lookout to be diagnosed and treated through a computer in Toronto.

The results of these changes will be "a move from a sick care system to a positive vision of health," Hancock said.

"In the past we looked to see what makes people sick. Now, we look to see what makes people healthy."

Course offered to upgrade skills of condo directors

TORONTO —
The Canadian Condominium Institute, a national non-profit organization, will hold an 8-week condominium board of director's course from April 15 until June 3, at the Metropolitan Toronto Library, 789 Yonge St., 7-9.30 p.m., the organization has announced.

Leaders in the condominium field will conduct this course designed to equip directors with basic skills needed to adequately manage the affairs of their corporations.

Directors will also learn how to conduct meetings; to resolve problems within the condominium and to administer the condominium legislation as it applies to the board, management and owners, the CCI said in a statement.

The course will also be of interest to condominium owners — who are all potential directors and who may want a better understanding of the way their condominium works, the CCI said.

For more information or to register, call 661-1071 or send a check for $125 (for CCI members) and $250 (for non-members) payable to: Canadian Condominium Institute, 4800 Dufferin St., Toronto M3H 5S9.

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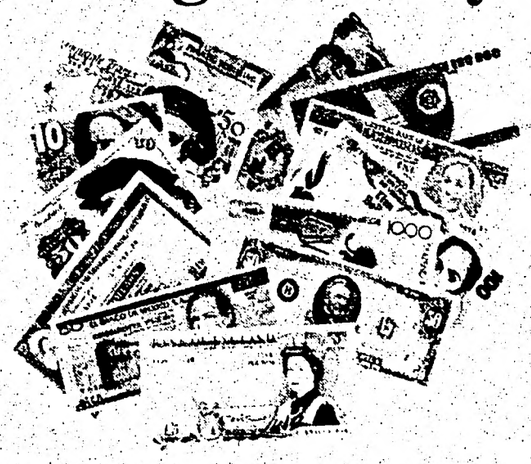

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Classified Ads

Tel Aviv U's programs assist Israel's military

By
DAVID BIRKAN

TORONTO —

Programs at Tel Aviv University are critical to Israel's military edge over her neighboring adversaries, according to Nimrod Noviks.

The senior research assistant at TAU's Jaffee Centre for Strategic Studies, on leave since September 1984 to serve as a policy advisor to Prime Minister Shimon Peres, recently paid a brief visit to the university's supporters here. He flew off to meet Peres in Washington for the latter's discussions with U.S. officials.

"The Jaffee Centre prepares people to enter top government service and begin making immediate contributions to the process of policy making," he said in an interview with The Canadian Jewish News. Another of Peres' advisors, Amiram Nir, is also a centre expert — in the field of counter-terrorism.

"The centre is also vital in that it generates national debate on formerly taboo national security issues," he added. "Must the national defence budget be increased automatically every year, at the expense of health and education, for example? In the long run, we will have poorer soldiers.

"The entire issue of national defence is too important to leave exclusively to the generals," he said. "We need consensus, too."

Noviks also pointed to the work done at TAU by his wife Ruth, a professor of science education, and her associates, which will "revolutionize science education for elementary schools." They are in the process of teaching science teachers to teach "in a holistic, problem-solving approach."

Israeli-born Noviks, 40, was educated in Israel and the U.S., where he received a doctorate in international relations. He has written extensively on Middle Eastern affairs, particularly on the U.S.'s role.

TAU, which moved to its current Ramat Aviv campus in 1965, has 20,000 full-time and 7,000 part-time students.

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Teachers for Hebrew Department of Toronto Day School. Starting Sept. '86. Must be strictly Orthodox, Conversant with Hebrew & able to teach Chumash with Rashi & other commentators, Talmud, Codes & Responsa. Yeshiva & Dayschool background required. Please call secretary for application. 789-4366.

Bookkeeper required for Jewish educational summer group. Part time 2-3 days (20 hours) per week during winter months. Summer months more time will be required & part time residence at Camp site in Muskoka will be necessary. Must have at least 3 years Canadian experience. Please call 789-2193.

Mature saleshelp for ladies wholesale-retail outlet. Dufferin-Lawrence area. Must be experienced. 787-0396.

HOUSES FOR SALE

Bathurst-Wilson - 2 bedroom bungalow. $129,900. 787-3458, 787-4404. No Agents.

Timberlane Drive. Half acre on ravine lot to be renovated or newly built with architectural plans & permit. $529,000. 225-9933.

Thornhill. 3 bedroom 2 storey. Super clean. Many upgrades. Evenings 889-3628.

HOUSES FOR SALE

Bathurst Manor. Private 3 bedrooms +, side-split, fireplace, family room, finished basement, residential kitchen, 3 remodelled bathrooms, central air & humidifier, B.B.Q. Aluminum siding, new windows & new roof. Many extras. $189,000. 638-2704.

SEIDMAN
REAL ESTATE LIMITED REALTOR
633-7373

SPRING FARM
Brick detached 2 storey, 3 bdrms., 3 baths, good size living & dining, lge. kit., appls., w/o, gar. A1 buy.

* * *

BATHURST SHEPPARD
6 rm. bung. SOLD good size bdrms., lg. ing & dining, modern kit., rec. rm., gar.

* * *

BATHURST NORTH
75' by 283' lot, 4 bdrm. bung., 2 baths, fin. bsmt., 2 car gar. Good potential.

* * *

BLUE FOREST AREA
Custom split level 3 bdrms., 3 baths, den, SOLD date kitchen, w/o's, [illegible] rm., dble. gar., extras.

* * *

BATHURST-LAWRENCE
Lge. 2 bdrm. bung., huge living rm. with open fireplace, lge. lot, private drive, gar. Steps to everything.
A. & D. SEIDMAN 633-7373

SOLNIK & RYBAK
REAL ESTATE LTD. REALTOR

***BATHURST-HILLHURST 4-5 BEDROOMS**
A very spacious 9 room sidesplit. Main floor family rm. Attached dble garage. Many extras. Neat all amenities. Asking $379,000. Mrs. Rybak 787-7151.

* * *

***BATHURST-LAWRENCE**
$179,900. 6 rm bungalow. New eat-in kitchen. Large bdrms. Bsmt apt + rec rm. Attached garage. 5 appliances. Walk to all conveniences. Mrs. Rybak 787-7151.

* * *

Lovely 2 bdrm bungalow. Fin. rec rm. Move-in condition. Helen Arbus 636-0555/ 783-1303.

* * *

BATHURST-FINCH
4 bdrm bungalow. Attached garage. Fin. bsmt. Priced to sell. Helen Arbus 636-0555/ 783-1303.

LARNELL R. E. LTD.

DON MILLS & STEELES
$128,500. 3 bdrm townhome, 3 baths, central air. Fin family rm. Backs onto park. Sheldon Laiwint 635-9445.

* * *

BATHURST-WILSON
Attractive 2 storey 3 bdrm + sitting room. Main floor powder room. Eat-in Salvarani kitchen. Large treed lot! Many upgrades. Agnes Carson 635-9945.

TAL-RAM
Real Estate Ltd. Realtor

DUNLACE SCHOOL
Bannatyne/Leslie
Just listed: attractive 4-bdrm. bungalow w/3 baths, lge. principal rms., bright eat-in kitchen, good-size master w/extra big walk-in closet, huge panelled fam. rm. w/firepl.; spacious lower level; super lot; opportunity sale — call Rena Tsur, 789-4325.

***BATHURST-FINCH**
Spotless 4 bdrm + family rm., 4 baths. Backs onto park. Extras! Mtge. at 9-7/8%. Priced to sell!

* * *

***BATHURST-SHEPPARD**
Renovated 4 bdrm, 4 baths + in-law apt. Modern kit. Near park, synagogues.
ELENA PECHURA
886-2840
RE/MAX CENTRAL REALTY

CLASSIFIED ADS

HOUSES FOR SALE

HOMELIFE CIMERMAN
REAL ESTATE LTD - REALTOR MEMBER

***BATHURST & WILSON $147,900**
Spacious and unique 3 bdrm on huge lot. Bsmt apt, garage and fireplace. New furnace and roof. Ron Mandlson 226-9770.

* * *

***BATHURST SOUTH OF STEELES**
2 storey, about 3,000 sq. ft. on cul-de-sac. ¼ acre lot. Mature trees. Bernice Buchbinder 226-9770.

* * *

***YONGE & STEELES SUPER LUXURY CONDO**
Balcony, ultra kitchen, appliances, large rooms. Joe Salomon 226-9770.

* * *

***BATHURST - STEELES**
Gorgeous 2 storey detached, large eat-in kitchen, 3 baths, quiet crescent. Joe Salomon 226-9770.

* * *

***BATHURST-STEELES**
2 storey, all brick, large eat-in kitchen, quiet crescent. Joe Salomon 226-9770.

Forest Hill
REAL ESTATE INC·REALTOR 488·2875

COULD THIS BE YOUR FIRST HOUSE?
Desirable central location, needs upgrading, great potential! $132,000. Evelyn Weinstein, 488-2875.

***1ST AD! FOREST HILL SUPER STARTER**
$235,000. Beautifully maintained. New oak kitchen. 3 bdrms. Extra large master. Finished rec room. Jeffrey Wagman 488-2875.

***ALEXANDERWOOD AREA — $269,000**
4 bdrms, 3 baths, lovely rec room, deep lot. Judy Hendler 488-2875. Gloria Cole.

***DESIRABLE "RIDGE GATE" — $279,000**
Big house! Big lot! Large price!! Don't miss this one! To view call David Wagman 488-2875. SOLD

***FIRST AD! LOWER VILLAGE GEORGIAN**
Picture pretty centre hall. Main floor den, 4 bdrms, master en suite. $329,000. David Wagman 488-2875.

***LOWER VILLAGE GEORGIAN $445,000**
Fantastic centre hall! 5 bdrms + help's quarters. Updated. Dble garage. Jeffrey Wagman 488-2875.

***"KELLNER" TOWNHOME! A-1 LOCATION!**
Superb design! 2 storey dining room, 3 large bdrms, 3½ baths, walkout family room. Immed. possession. Eleanor Wagman 488-2875.

***LOWER VILLAGE TOWNHOUSE $559,000**
Luxury 3 bdrm beauty! Sunken living room. Main floor den. Dble garage. Deep lot. David Wagman 488-2875.

***GRANITE PLACE — ONE OF THE BEST!**
Large 2 bdrm + panelled den. Beautifully appointed. Unobstructed southern exposure. $569,000 George Chisholm 488-2875. SOLD

***LOWER VILLAGE — SOMETHING SPECIAL!**
$695,000. Elegant 2 storey, main floor family rm. 4 bdrms. + master sitting rm. Ex. financing available! David Wagman 488-2875.

***NEW LISTING! RUSSELL HILL ROAD**
Lovely family home. 6 bdrms, family rm, library on second, deep lot, $775,000. Elsa Young 488-2875.

***LOWER VILLAGE — ELEGANT GEORGIAN**
Spacious entertaining and living areas. 5 bdrms = Master suite overlooking breath-taking view of private garden and pool. Available for your summer pleasure. Eleanor Wagman 488-2875.

THE DIFFERENCE IS FOREST HILL

HOUSES FOR SALE

SADIE MORANIS
LIMITED REALTOR
449-2020 487-4343
PERSONALIZED SERVICE—QUALITY HOMES

SPACIOUS BUNGALOW / LOT 100 X 200
$349,000. Bayview / Steeles! 1 fl. living! 4 beds, den, main laundry. Finished lower level. Excel. cond. Updated! S. Banks 449-2020.

* * *

BAYVIEW/401 IF YOU WANT IT ALL — CALL
$258,900. Elegant decor perfect location. Nothing missing in this 3 bdrm. freehold townhome on private court. P. Cader 449-2020.

* * *

YORK MILLS/BAYVIEW
$379,000. Curb appeal. Colonial style 4 + bedrooms. Fabulous decor. 3 fireplaces, French doors + +. Barbara Barker 449-2020.

* * *

BAYVIEW OLD COLONY AREA
$429,000. Prime building lot in prestigious York Mills. 80'x250' treed property. Heddy Blaug 449-2020.

* * *

4 BEDROOM WITH A DIFFERENCE
$589,000. Bob White Cres. Bayview/York Mills. Stone front — vaulted ceilings — gorgeous landscaping! H. Cohen/R. Baker 449-2020.

* * *

YORK MILS & BAYVIEW — TWO STOREY
$639,000. Spacious living rm. overlooks superb gdn. Lot 105'x179'. Library/family rm. on main. Details Mary Mansell 487-4343.

* * *

OLD COLONY ROAD! TENNIS COURT TOO!
$849,000. 4,500 sq. ft. of custom built elegance on lovely lot! Imported marble, Salvarani kit.! Terry Moranis 449-2020.

Midtown Properties

WEST ANNEX — VICTORIAN TRIPLEX
$229,000. Two 2 bdrm., one 1-bdrm. in high rental, prime downtown location. New 4 pc. baths & kitchens. A. Consky 487-4343.

* * *

YORK RIDGE RD. — BUILDING LOT
$325,000. New exclusive! 1st ad — fabulous view of city. Lot 150'x100'. Financing available. Patty Gallinger 487-4343.

* * *

BEAUTIFUL! YORK MILLS/LESLIE HOME
$419,000. Absolutely charming 5 bdrms. Fam. rm., den, new brdlm. Ceramic floor, bright customized w/o bsmnt. K. Shiu 449-2020.

* * *

COUNTRY ESTATE IN THE CITY!
$1,350,000. Enjoy the panorama of spring on your own acreage & ravine from lovely updated Georgian home. B. Kinnear 487-4343.

* * *

WYNFORD HEIGHTS — LUXURY PENTHOUSE
$199,000. 2 bdrm. + den, sunroom, palatial living & dining rooms, 2 baths, faces West. Walk to shops. Eileen Church 449-2020.

Canada Trust Realtor

PRIME "HOGGS HOLLOW"
$649,000 Country setting on a beautiful double lot back to the river, inground pool, cabana, elegant 10 rm. home, 5 bath, family rm., library, circular drive. Unique retreat. Mrs. Kady 488-2444.

* * *

BATHURST/STEELES
$349,900 Executive 4 bdrm. on ravine lot. Exceptional quality throughout including fin. bsmt. with maid's quarters. Huge principal rms, 4 baths, main flr. fam. rm., with fire pl. A. Zazlavsky 485-7611.

* * *

BATHURST/WILSON
$164,900 will buy lrg. 4 bdrm, centre hall, 2 pce. on main plus income potential in bsmt. Walk to shul and all other amenities. R. Fitzerman 783-3333.

* * *

NEW LISTING CONDO
$124,900 Luxury 2 or 3 bdrm, with enclosed Florida rm., white broadloom thro/out, 5 appli., 2-4 pce. baths. Call K. Bryce or G. Reid 488-2444.

* * *

ANTIBES & BATHURST
$116,900 Great 3 bdrm. T.H. with w/o to yard, faces park, 2 baths, private drive and garage, immaculate neutral decor. Call G. Reid or K. Bryce 488-2444.

* * *

• CONDO OF CONDOS •
Glencairn Subway 2 bdrm., 3 bdrm., fab. view, indoor pool, security $95,000.
Bloor/Mt. Pleasant 1 bdrm., 2 bdrm., lux. bldg. Value $117,000 - $180,000.
Bathurst/Finch 2 bdrm., 3 bdrm., $121,000.
Don Mills/Finch 2 bdrm., $80,000 D. Abraham 783-3333.

The Canada Trust Company

HOUSES FOR SALE

Harvey Kalles
441-2888 REALTOR 488-4488
The name you can trust.

441-2888 NORTH 488-4488

***THORNHILL COUNTRY SETTING $299,000**
Charming sidesplit on fabulous south facing 100'x150' lot. Call Now! Frances Novak 441-2888.

* * *

***SPACIOUS 2 STOREY DEMAND WILLOWBROOK**
Asking $173,500 for this great 4 bdrm. Main floor laundry and family + w/o to fenced garden. Large kitchen. Close to all amenities. To view call Brenda Abramson 441-2888.

* * *

***BAYVIEW POST ROAD RANCHER!**
$479,900. Beautifully maintained charmer on superbly landscaped lot. With pool and spacious principal rooms that lend to gracious entertaining. Brenda Abramson/Gloria Friedman 441-2888.

* * *

***BATHURST VILLAGE DOLL HOUSE $173,000**
3 bdrm sidesplit. Large eat-in kitchen. Ground floor family room with w/o. 3 baths + in-law apt. Excellent value. Brenda/Gloria 441-2888.

* * *

***CHIEFTAIN CRES. 1ST AD! $659,000**
Elegant Georgian, sensational 100'x152' treed lot. W/O bsmt. 6 baths, 5 bdrm, shows to perfection. N. Kopman 441-2888.

* * *

***BATHURST & STEELES 5 BDRM RAVINE**
$295,000. Elegant design sunken living room, separate dining room, huge family room. W/O to 175' lot. 2 fireplaces. Mint condition. Pearl/Natalie 441-2888.

* * *

***CONTEMPORARY RANCH — 285' LOT**
$729,000. York Mills/Bayview. Fabulous lot. 36' living room. 23' dining room, 25' family room. Indoor practice tennis room. Elise Kalles 488-4488.

* * *

***CLASSIC RED BRICK GEORGIAN**
$789,000 York Mills-Bayview. Splendid 6 bdrm-5 bath home. Private garden - 44'x22' pool and cabana. Stunning new "CARPANO" kitchen. (Many luxury appliances) Elise Kalles 488-4488.

* * *

***NEW LISTING OWEN BLVD.**
$369,000 3 bdrms, cathedral ceilings. Gorgeous garden with w/o to pool. Special home Toby Farb 488-4488.

441-2888 FOREST HILL 488-4488

***GEORGIAN CENTRE HALL — MASTERPIECE**
This 4 bdrm home has a sunken main floor family room with custom Beckerman kitchen set on a beautiful lot. Forest Hill. This house must be seen. $419,000 Call Bill Greisman 488-4488.

* * *

***DOUBLE LOT — FOREST HILL — POOL/CABANA**
$1,350,000 Old English 11 room totally renovated 6 bedroom home. Luxuriously finished! Panelled library. Silk clad den. Richly panelled hall. Glassed breakfast room overlooking pool and exquisite garden. Elise Kalles 488-4488.

* * *

***FOREST HILL LOWER VILLAGE $559,000**
Fabulous townhome with large 200' lot. Main floor family room, w/o bsmt. Must be seen! Frances Novak 441-2888.

* * *

***FOREST HILL $425,000**
2 storey with large entry. 4 bdrms + den. Family-size kitchen. 4 baths. Lower level w/o to garden. Goldie Feldman 441-2888.

* * *

***UPPER VILLAGE FABULOUS 3+ BDRM**
Unique modern design quality built, skylights, 4 baths, w/o bsmt, dble garage. Excellent value $339,000 Natalie/Carol 441-2888.

* * *

***LOWER VILLAGE — BURTON ROAD $579,900**
Gabor Popper design, ultra modern. 3 + bdrms. Stunning decor Thousands in extras. Natalie Kopman 441-2888. SOLD

441-2888 CONDOMINIUMS 488-4488

***A TOTAL LIFESTYLE — SKYMARK PENTHOUSE**
Spacious principal rooms make entertaining a joy in this one-of-a-kind unit. 2,000 sq. ft. +. 2 bdrms, 3 baths. Cathedral ceiling. Skylights. Marble fireplace and spectacular view. G. Friedman 441-2888.

441-2888 CENTRAL 488-4488

***CHAPLIN ESTATES — REDUCED $234,000**
Updated and freshly decorated inside and out. Nothing to do but move in. Immediate poss. 3 bdrm charmer. N. Kopman 441-2888.

REAL ESTATE PEOPLE HELPING PEOPLE
Harvey Kalles MLS 488-4488 441-2888

CONSULT CJN CLASSIFIEDS

OBITUARIES

Birnbaum, Charles on March 26, 1986, late of 48 Denrock Dr.
Cayne, Elana on March 31, 1986, late of 66 Simonston Blvd.
Fineberg, Helen on March 28, 1986, late of 165 Combe Ave.
Fried, Marton on March 27, 1986, late of 3000 Dufferin St.
Rosenberg, Gerald on March 27, 1986, late of 116 Waterloo Ave.
Weinberg, Sol on March 26, 1986, late of 14 Hazelglen Ave.
Wineberg, Sarah on March 26, 1986, late of 53 Keelegate Dr.

Steeles-College Memorial Chapel

Schwartz, Harry on 3/21/86, late of 63 Heathdale Rd., Toronto.
Silverberg, Lily on 3/19/86, late of 3560 Bathurst St., Toronto.
Kogan, Khana on 3/22/86, late of 43 Russfax Dr., Toronto.
Seidl, Rudolph on 3/21/86, late of 292 York Mills Rd., Toronto.
Rosen, Lou, on 3/21/86, late of 35 Canyon Ave., #204, Toronto.
cKronby, Morris on 3/22/86, late of 5765 5'th Line Milton, Milton.
Friedman, Annette on 3/23/86, late of 1 Concord Place, #2001, Don Mills.
Vogel, Sue on 3/23/86, late of 1555 Finch Av. E., #703, Toronto.
Treissman, David on 3/23/86, late of Box 476, Richmond Hill.
Rosen, Annie on 3/24/86, late of 54 DeQuincy Blvd., Downsview.
Cohen, David on 3/26/86, late of 2 Forest Laneway #608, Toronto.
Levy, Ray on 3/26/86, late of 4101 Bathurst St. #3, Downsview.

BENJAMIN'S PARK MEMORIAL CHAPEL

ATTENTION TRUSTEES
We discreetly sell the contents of private homes from the premises to our selected clientele on a commission basis. References available.
Over 600 satisfied clients
MURRAY DAVIS
& Associates
Insured & Bonded
Evaluators & Liquidators
921-5006, 923-3827

Classified Advertising Early Deadlines:
For the April 23rd Issue
Tuesday
April 15th
4 p.m.
★★★★★★★
for the
May 1st Issue
Monday
April 21st
4 p.m.

Classified Ads

HOUSES FOR SALE

MISTER REAL ESTATE

DONCREST — BUILDING LOT ¾ ACRE!
OLD ENGLISH LANE! Room for pool & tennis court. LEON SOBERANO 223-5100.

* * *

55 SKYMARK DRIVE, "GALAXY"
Upgraded 1,711 sq. ft. corner suite — in a class by itself! 2 bdrms, breathtaking view, loaded with extras. ETHEL GOLDMAN 223-5100.

* * *

CUMMER-BAYVIEW $299,900 — SPECIAL!
Large 4 bdrm, 2 storey, new kitchen, main fl. fam. rm & laundry, 2 fireplaces, 4 baths, 10% mtge 3 yrs. MR. VERRALL 224-2800.

* * *

BATHURST-FINCH $71,900
3 bdrm garden apt, eat-in kit, laundry ensuite, appls., walk-out to patio & pool. Best value in area! Hurry! ANNETTE LIPTON 224-2800.

* * *

WILMINGTON-OVERBROOK $179,900
Updated new kit., ceramics, new fam rm, open fireplace, 3 large bdrms, ensuite, rec. rm. Dble garage. OLGA VERRALL 224-2800.

* * *

STEELES & LESLIE LUXURY TOWNHOUSE
3 bdrms, huge living & dining + walk-out, beautiful fin. bsmt, $30,000 down with one mtge for balance. PAUL PISTER 224-2800.

* * *

BATHURST NORTH STEELES — REDUCED $119,000
New luxury 2 bdrm apt., Florida rm, security, pool, opposite new mall, best value! ANNETTE LIPTON 224-2800.

* * *

BAYVIEW-OLD ENGLISH LANE AREA
Stunning 5,200 sq. ft. new home, well treed lot, quiet court, ready to be customized. E. CHING 223-5100.

* * *

BATHURST-FINCH-J.C.C.
Immaculate 4 bdrm, dble garage, one owner home, totally updated kit, air, underground sprinkler system. E. CHING 223-5100.

* * *

BAYVIEW NORTH — $229,900
Luxury upgraded 4 bdrm home, Roman tub, greenhouse kitchen, ceramics & more. Shows better than a model! RANDY COHEN 224-2800.

* * *

BATHURST-STEELES — QUIET CRESCENT
Det. 3+1 bdrm home, finished bsmt, eat-in kit, fireplace & more. Large lot, steps from synagogue. RANDY COHEN 224-2800.

* * *

BAYVIEW — NORTH OF STEELES
Child safe court, large 4 bdrm, 3 baths, large private lot, greenhouse kitchen, huge family rm. STUART FARB 224-2800.

* * *

BATHURST-STEELES $111,900
Large 3 bdrm townhouse, 3 bths, garage, close to bus, shops. Low maintenance fee, excellent cond. Must sell! LEON KOGAN 224-2800.

* * *

BATHURST-ANTIBES CONDO $109,900
Luxury 2 bdrm, 2 wash, great condition, main fl. unit, insulated Florida rm, bright, sunny kit., new brdlm. LEON KOGAN 224-2800.

* * *

3000 BATHURST — SUNNY SOUTH EXPOSURE
2 bdrms, eat-in kit, window in eat-in kit, 24 hr. security, 3 appls. Just beautiful! MIRIAM ROSE 223-5100.

* * *

SKYMARK III — CUSTOMIZED PENTHOUSE
Total, unobstructed magnificent view! 2 oversized bdrms, fam. rm, open fireplace, 6pc. ensuite, sauna, potlights, 4 skylights, oak floors, etc., etc., etc. Impeccable! ETHEL GOLDMAN 223-5100.

* * *

LESLIE-STEELES $349,900 — INGROUND POOL
4 bdrms, main fl. family & fireplace, 4 baths, spacious foyer, main fl. laundry, cent. vac. & air, His & Her sep. ensuite baths, appls., huge deck to pool. MARLON GREEN 224-2800.

* * *

NEW SUBDIVISION — BATHURST-STEELES
14 sold in just 4 weeks! Only 33 left, all with 4 bdrms, main fl. laundry rms, dble garage, oversized oval tub, pedestal sinks, fireplaces, colonial trim, all brick, circular staircase, ceramics, choice of quality finishings. 2,300 - 3,150 sq. ft. MARLON GREEN 224-2800.

* * *

HUNTER'S POINT — ONLY 1 LEFT!
Builder's clearance, 4 bdrm, fin. bsmt, deck off kitchen, on quiet cul-de-sac, immediate possession. Act fast! DAVID LAREN 224-2800.

* * *

BATHURST NORTH STEELES — 2 HOMES
3,100 sq. ft. each, skylights, 4 bdrms, fin. bsmts, circular stairs, marble floors, jacuzzi, ceramics, ultra kit, air & vac. Many more extras. PEARLY DENNIS 224-2800.

"EVERYTHING WE TOUCH TURNS TO SOLD."

CJN Classified Ads Really Work!

HOUSES FOR SALE

Paul Slavens REAL ESTATE TO REALTOR

RESULTS RESULTS RESULTS
483-4337

VILLAGE PROPERTIES

DESIGN YOUR OWN DREAM HOME
New luxury residence in the Lower Village. To be built by Kellner-Jourdan. Buy now & participate. Call Eve Hillman or Syma Solomon, 483-4337.

* * *

OLD FOREST HILL/SPADINA — EXCLUSIVE
Impressive 4-5 bdrm. residence. Grand entrance; formal library. Central air. Fin. lower level. Inground pool. Call Nancy Prussky, 483-4337.

* * *

FOREST HILL — EXCLUSIVE
Completely rejuvenated. Grand entertaining areas. 4-5 bdrms. Breathtaking kitchen + family rm. Stunning master suite w/fireplace. Call Eleanor Stanton, 483-4337.

* * *

OUTSTANDING VALUE! — LOWER VILLAGE
$549,000. Wonderful living rm. + dining rm. for entertaining. Main flr. library. 4 spacious bdrms. Lower level family rm. w/fireplace. Call Miriam Aiken, 483-4337.

* * *

LOWER VILLAGE — NEW EXCLUSIVE
Stunning Georgian 4 bdrm. residence. Master ensuite. Magnificent ravine setting. Offered at $529,000. Call Lani Alexandroff.

* * *

UPPER VILLAGE EXCLUSIVE — NOW $429,000
Stunning stone front centre hall. Spacious principal rms. Panelled library. 4 bdrms. (master ens.). Abujndant charm thru-out. Call Don Wagman, 483-4337.

* * *

EXCITEMENT IN THE AIR — $359,000
2 new townhouses to be built in prime Forest Hill. Over 2,200 sq. ft. + fin. lower level. Call Shirley Sugar.

* * *

BRIAR HILL/CALDOW — $349,000
House & Garden. 3 bdrms. (fabulous master ens). Main flr. powder rm. Living rm. w/fireplace. Dining rm. + solarium. Central air. Call Harold Hillman, 483-4337.

* * *

ALL THE TUDOR TOUCHES — $329,000
Chaplin Estates 2-storey centre hall. Main flr. music rm. Modern eat-in kitchen + w/o to lrg. deck. 4 bdrms. (master ens.). Central air. Call Don Wagman, 483-4337.

* * *

PRIME LOCATION — CHAPLIN ESTATES
$284,900. Enchanting 3 bdrm. Tudor. Inviting principal rms. Main flr. den. Stunning bath w/skylight. Open fireplace. Call Nancy Prussky, 483-4337.

* * *

UP-TO-THE-MINUTE — $259,000
Beautifully updated home on a wonderful treelined street in Forest Hill. Gourmet kitchen, 3 bdrms. (master ensuite); central air. Fin. lower level. Call Shawnee Slan,

483-4337

ROYAL LEPAGE

1ST AD: MINT! LOADED 6+ RM. T.H.
$84,900! Sparkles!! 5 Bdrm., + 4 Appl. + 3 Washrms., + 2 Good 2-Miss, Avail. Now! Don Mills/Finch Loc'n, Call Warren Cooper 221-5515.

* * *

A HONEY FOR THE MONEY!!
$132,900 Super Starter: Don Mills/Steeles, Avail. June 1st, 3 Bdrm. Dramatic Cath. Ceiling, Great Street for Kids, Call Warren Cooper 221-5515.

* * *

1ST TIME OFFERED, IDEAL STARTER
$113,500 3 Bdrm., Gleaming Hardwood, Updated Eat-In Kit., Finished Bsmt., w/o, Frplce, Garage, Joe Friedman 635-1170.

* * *

BATHURST/GLENGROVE SUPER VALUE
$219,900! Sunny & Spacious Family Home, Gracious Principal Rms., 3 Bdrms., Fin. Lower Level, Quiet Street, Immaculate Condition! Corinne Waxberg 483-7600.

Royal LePage Real Estate Services Ltd. Realtor.

HERSH Rose Hersh Limited, Realtor **633-7777**

YORK DOWNS ON RAVINE
COUNTRY HOME IN THE CITY!
$750,000. On 1 acre with tennis court and room for indoor and outdoor pools. Rambling 5 bdrm sidesplit surrounded by magnificent estates. Kitchen and en overlooking garden with walkout to deck. Main floor laundry, 5 bathrooms. Ground level 30' rec room with wet bar, O.F.P. and separate maid's quarters. Circular driveway. Immediate possession. Office.

* * *

BLACK HAWKWAY
3 BEDROOM 2 STOREY
$116,900. Bathurst-Steeles. Shows to perfection. Dark parquet floors. O.F.P. + w/o to garden. 3 bathrooms, central air. Professionally fin bsmt. Aug. possession. Pearl Grossman.

* * *

***BATHURST-WILSON**
2 BEDROOM CO-OP APT.
Overlooking park. W/O to balcony. Steps to TTC, shopping and schools. Merle Peters.

HOUSES FOR SALE

Paul Slavens REAL ESTATE TO REALTOR

RESULTS RESULTS RESULTS
483-4337

BAYVIEW & NORTH PROPERTIES

YORK MILLS DUPLEX — REDUCED!
Now $415,000. Ideal for live-in & collect the rent. Each suite has beautiful principal rms. 2 bdrms. + den. For details call Harold Hillman, 483-4337.

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Classifieds Really Work!

Mikhoels relates life of late father

By
MARK DODICK

TORONTO — Long after Soviet thugs murdered her father, Natalie Mikhoels still carries a torch of remembrance, to preserve memories of the man and his work.

Mikhoels is the daughter of reknowned Russian-Jewish actor/director Solomon Mikhoels (1890 - 1948), about whom she has written a book published in Russian and Hebrew.

She was in Toronto recently for a reception at the Lipa Green Building to tell, in Yiddish, her father's story and to show it through a slide and film presentation.

Highly regarded for his portrayal of characters created by Sholom Aleichem, and especially acclaimed for his performances as King Lear in Yiddish, Mikhoels was also chairman of the Jewish Anti-Fascist Committee.

On behalf of the committee (which sought Western Jewish support for the Soviet fight against the Nazis), Mikhoels traveled in 1943 to Canada, the U.S., Mexico, and England.

Among the slides shown by Natalie Mikhoels was one of her father and the poet Itzik Fefer being greeted by Louis Fitch, chairman of the Jewish Section of Russian War Relief in Montreal.

Mikhoels was killed on Jan. 13, 1948 while on a mission for the State Committee for Theatre Prizes. The authorities first claimed that he had died in a car accident or by a beating from hooligans.

However, it was later revealed in the Soviet press that he had been murdered on government orders. Other evidence confirmed that Stalin was personally involved in presenting the assassination as an accident.

In introducing Natalie Mikhoels and eulogizing her father for the audience of 50, CJN columnist J. B. Salsberg said: "This occasion is in my opinion far more important and far more deserving to be observed than people are generally aware."

Salsberg described Mikhoels as "one of the most courageous Jews of our time, one of the most prominent artistic Jews of our time.

"Such a man was dangerous to Stalin's system ...and that is why Mikhoels was murdered in the way he was."

Natalie Mikhoels said her father "was first and foremost a Jew. His entire life was devoted to the Jewish people and to its culture."

Because of her father and the other writers, poets and painters whose activities concentrated around the Yiddish theatre, "an entire generation remained true to its Jewish values," she added.

Natalie Mikhoels has lived in Tel Aviv with her daughter Victoria and her sister Nina since leaving Moscow in 1972.

She would like to have her book about her father translated into other languages to bring his story to a wider audience.

CJC committee to link young adults, families

MONTREAL — The Canadian Jewish Congress has established a National Campus Services Committee with a mandate to animate and facilitate liaison between campus youth, young adults and members of small or remote Jewish communities throughout Canada, the organization has announced.

"The program is designed to create the kind of linkages between students and families in small Jewish communities that will enable students to participate with families in the area for seders, for example," said David Attis, national committee chairman.

Comments and/or inquiries may be directed to: National Campus Services Committee, 1590 avenue Docteur Penfield, Montreal H3G 1C5; (514) 931-7531.

Residents of all ages participate

Housing project's Purim party beats Oscars

By
BELINDA SILBERMAN

TORONTO —

When it comes to Purim parties, television just can't compete.

Organizers of a Purim party at a Willowdale apartment building were worried when they realized the event would fall on the March 24 evening of the popular televised Oscar show.

But to their delight, residents of the building — the Mutually Assisting Residential Community (MARC) housing project at 6091 Bathurst St. — abandoned their TV sets and turned out in droves to enjoy the festivities.

They partied at full steam not even noticing when the prime-time program began and only returning to their apartments when it was their youngsters' bedtime.

"I think it went terrifically," said a thrilled Hindy Levi, co-ordinator of the "urban Kibbutz"-style project which was developed by the Toronto Jewish Congress and encourages tenants to live in a mutually co-operative atmosphere exchanging services such as babysitting and grocery shopping.

"We had an incredible turnout for a party. I think we had more than three-quarters of the building."

The 150 residents and guests — ranging in age from nursing babies to elderly grandparents — were treated to tenant-donated cake and cookies, and entertained by a humorous tongue-in-cheek Purim play written by resident Sara Tzadok. They also sang and danced to Jewish songs.

Molly Friendly, 74, checks to see if Nora Stravelomus, 2½, has enough cake. [Belinda Silberman photo]

"It's good — everybody's so happy," exclaimed 12-year-old Joanne Aronovitz who watched the merriment from the sidelines. "I'm too shy to dance," she whispered.

Danny Scott, 7, said the party was fun "because like, you get food and all that and win prizes. I ate chips and pop, that's all I ate," revealed the grade 2 youngster who played King Ahaseurus in the play.

Older residents were also delighted by the party, some saying it gave them a chance to meet their neighbors who began moving in last November when the 6-floor, 90-unit building first opened.

"It's a nice way for everybody to get to know each other," said Barbara Dlin, a 46-year-old mother of three. "There's also a lot of people who wouldn't even know what Purim is if we didn't do this."

"It's great," said another resident who moved to Canada from Israel five months ago. "You don't see many buildings around organizing a gathering like this," said Yigal Tzadak, a 38-year-old computer programmer.

Still, not everything was perfect.

"It's noisy and a little disorganized," said a grinning 61-year-old Hyman Wagman while munching on cake. "We're enjoying it but we're beyond the parental stage. We watch others having fun with the kids."

Levi said the party was such a success more events are already being planned including a Passover seder for residents without family and a baby shower for an immigrant Hungarian couple expecting a child in early June.

Disabled students offered aid

MONTREAL —

A minimum of five scholarships valued at $2,000 each are being offered by Imasco Ltd. to assist disabled undergraduate students who wish to pursue university studies and who incur additional costs because of their disability.

Now in its fourth year, the Imasco Scholarship for Disabled Students is being raised to $2,000 this year, an increase of $500.

Administered by the Association of Universities and Colleges of Canada (AUCC), this program is open to disabled students who are Canadian citizens; they must be full-time students at a Canadian university or in the process of enrolling for the next academic year.

Ten students, eight of whom have previously received Imasco Scholarships, were awarded grants for the current academic year.

Additional information and application forms may be obtained from the AUCC, 151 Slater St., Ottawa K1P 5N1. Completed applications must be received by the AUCC no later than June 1.

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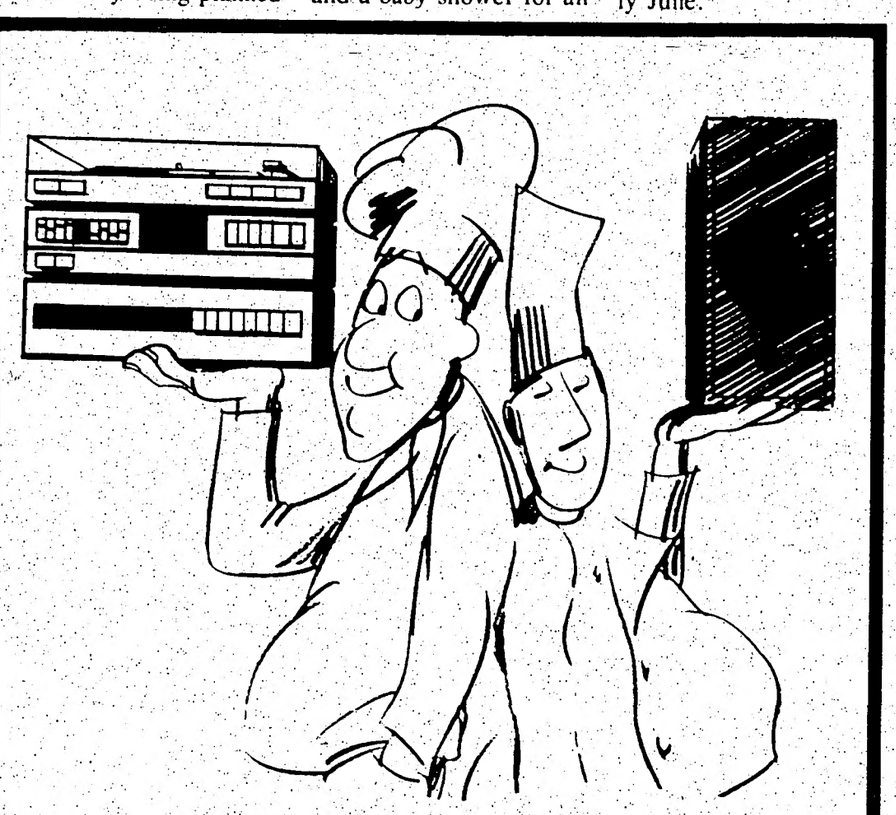

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Supplement to The Canadian Jewish News, Thursday, April 10, 1986

Viewpoints

THE CANADIAN JEWISH QUARTERLY | VOLUME XIV, NUMBER TWO, 1986

The Right to Die

by Rabbi Kenneth I. Segel

SEVERAL years ago I received a form from a member of my congregation entitled: "The will to live and the Right to Die." The letter is addressed "to my family, my physician, my clergyman and my attorney" and reads:

> "If the time comes when I can no longer take part in decisions for my own future, let this statement stand as the testament of my wishes. If there is no reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means and heroic measures. Death is as much a reality as birth, growth, maturity and old age. It is the one cerainty. I do not fear death as much as I fear the indignity of deterioration dependent upon hopeless pain. I ask that drugs be mercifully administered to me for terminal suffering even if they hasten the moment of death. This request is made after careful consideration. Although this document is not legally binding, you who care for me will, I hope, feel morally bound to follow this mandate. I recognize that it places a heavy burden of responsibility upon you, and it is with the intention of sharing that responsibility and of mitigating any feelings of guilt that this statement is made."

The medical profession is acutely aware of this problem, but they are bound by law; they live under the fear of a malpractice suit; and it's not easy for them to come to grips with a problem which our new knowledge has placed before us.

No Specific Definition of Death

Change can begin when we recognize that the word death has no specific definition. What we mean by death is what the consensus of a society, or the law of that society describes death to be. Why is a person who stops breathing dead and a person in an irreversible coma not dead? There are attempts within and without the medical profession to develop a new definition of death, one which would take into account some of the problems raised by our medical technology. Perhaps the most hopeful undertaking is the attempt to describe death in terms other than breathing or heart beat. A new phrase has emerged, brain death, which describes an irreversible coma, when a person's mind is gone, after oxygen has been cut off from the mind for a sufficient period of time so that its capacities there have been erased. A few years ago a group called the Ad Hoc Committee of Harvard University for a Better Definition of Brain Death defined brain death in these terms: unresponsiveness and non-receptivity, no reflex actions, a loss of the body's capacity to control its motions and a flat electroencephalogram indicating the absence of brain action. Obviously such a definition of death could save some families a good deal of heartache. You and I have heard the horror stories of those who go into an irreversible coma and because of their youth or health have been maintained in this condition of non-life for six months, a year, even more. We are all familiar with the Quinlan case.

SELF-PORTRAITS (detail) BY OFFER LELLOUCHE —ATARA GALLERY, MONTREAL

Jewish Tradition Forbids Euthanasia

What does our Jewish tradition teach us? Jewish tradition consistently refuses to sanction euthanasia, mercy killing, the gentle intrusion of death by some kind of positive act. In Judaism it is as much a crime to kill a fatally ill patient as it is to kill a healthy human being. There is no Biblical commandment to this effect, but the rabbis found a Biblical basis for their conviction in the actions of King David. During the wars against the Philistines, a great battle took place between the Israelites under King Saul and the Philistines near Mount Gilboa. David and his troops were not involved and afterwards a young survivor appeared at David's camp and reported: "As I was moving away from battle I chanced upon a secluded area in which I saw King Saul leaning upon his spear. He was badly wounded. He called me over saying, 'Young man, kill me. I am in terrible agony. The breath is hardly within me. I cannot survive. Put me out of my misery.' I obeyed the King." David ordered the man's execution, saying, "You have been convicted by the testimony of your own lips of having taken the life of God's anointed." Obviously the Biblical story was intended to encourage Israelites to accept the inviolate person of the King. Kings and Presidents are all too frequently the object of assassination and need to be protected by a mystique as well as by a secret service. The point is that the rabbis used this story as authorization for their view that no man, under any condition., should take the life of one who is fatally ill. They also argued that a physician who performed euthanasia was not liable before the court. He could not be put on trial. He was liable before God, but not before man. Presumably, when you make your case before God you have a far wiser court. The issue was too complex to be submitted to human judgment, but, regardless, it was a crime to take a life.

Jews lived in and among those who regularly and ruthlessly took lives. Infanticide, the exposure of unwanted or deformed infants, was commonplace among the Greeks. Plato insisted that the state had the right to hasten the death of the infirm or the invalid who could no longer fully contribute to its strength. He says in 'The Republic' that Asklepios, the divine giver of medical knowledge, had given man only knowledge of quick and immediate cures and surgery. Asklepios did not want medicine to sustain those who could only be preserved in a state of weakness. A great society needs the strong and vibrant, who are in full control of their capacities. Hitler drew the logical consequence of such views when he emptied the old folks' homes of Germany into the death camps asking: "Why must Germany pay for those who never will be useful to our economy?" Similarly, Hitler went into the schools for the retarded and the nurseries which cared for mongoloids and swept these clean. After all, the state demands service from its citizens, and those who cannot serve are an unwanted burden. The cold-blooded and calculating have always offered all manner of think-tank justification for their ruthlessness. They have asked: Why sustain the aging? Of what use are they to themselves or to their families? Why sustain the malformed and retarded? How long will they survive? Who will take care of them? What kind of satisfaction can they have in their limitations? Only the religious traditions which base themselves on our Scripture have insisted on the inviolate sacredness of human life, all human life, life defined in terms of an individual soul, not in terms of social usefulness or race or class. When one destroys a single life, it is as if he destroys the whole world; when one saves a single life is as if he saves the whole world.

Now all this is noble, but what are we to do with the troubling problems with which our science confronts us? How can a doctor practice medicine knowing that much of what he does, if he must do everything possible to prolong life, is cruel and tragic?

There's another position in Jewish law which is based on the Biblical statement that a man sentenced to death may be given certain kinds of analgesics in order to deaden his sensations so that he won't have to acknowledge the full cruelty of the hour. This commandment to mitigate pain is always in creative tension with the commandment to preserve life. The question is how to balance out their respective claims.

A New Definition of Death

It seems that a minimal first step is to accept the new definition of death by brain death or irreversible coma. These are tests which the medical profession can easily and definitely make. If we learn to accept death in such terms, some families will be spared the guilt and confusion which overwhelms them now when a doctor says, "Should I try everything that can be done?" and the doctor will have more range for his report: "He is dead, his heart is still pumping, but life as we know it has gone." The old Biblical metaphor is a good one. Death was described as the departure of the soul. I have always defined soul as personality, control, individuality, capacity, awareness. When these have gone life has gone. Children do no kindness to an elderly parent when they look at the doctor pleadingly and say, "Do everything you can do." For whom? For what? Often the answer is simply because we need to assuage our guilt.

What about the argument that we have no right to interfere in God's plan? Since God gives life, God must take life away. The only person who can logically hold this position is a Christian Scientist who had refused all medication from birth to death. The minute we go to a doctor and ask him for a cure, we interfere in God's plans. When a doctor induces a premature birth, he interferes, does he not? How much have our lives been lengthened by the immunizations, the surgery, the chemical therapies which modern medicine possesses? If we interfere on one side of the equation, certainly we can interfere on the other side.

As a second step, let us accept the fact that medical heroics are not always wise or necessary procedures. Doctors should be required to justify such heroics by positive reasons, and

Continued on page 2

Rabbi Kenneth Segel is the spiritual leader of Temple Emanuel-Beth Sholom in Montreal. He is a frequent contributor to these pages.

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SKETCHES BY ROY PIPERBERG

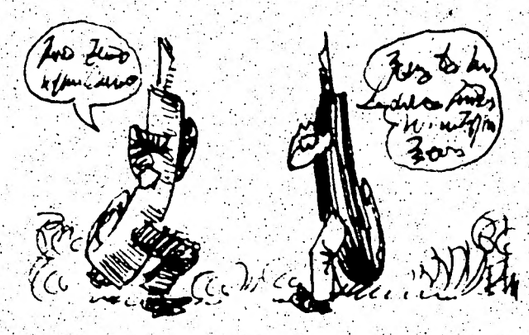
Editor's Notebook

One of the most agonizing dilemmas faced by a family of a person who is dying arises, ironically enough, from the tremendous progress made by scientific research in the prolongation of life by sophisticated medical procedure which doctors can control. However, science, in this area as in so many others, cannot resolve the ethical problems involved. Rabbi Kenneth Segel, in a thoughtful essay explores all facets of this traumatic experience and delineates the insights our Jewish heritage can bring to bear on it.

Naim Kattan, our best known Canadian writer in the French language, has sent us a most imaginative reconstruction of the curious case of Esther Brandeau, the first person of the Jewish faith to land in the New World. What makes the tale doubly curious is the tantalizing fact that she succeeded in doing so while masquerading as a Catholic sailor, and her disguise was penetrated only when she arrived in New France. Kattan uses the stream-of-consciousness technique to excellent effect, taking us inside the mind of Esther Brandeau in a wholly persuasive and fascinating way.

We have received an unusually large number of letters and two major articles in response to two articles in our last issue, one by Rabbi Allan Nadler and the other by Professor Sally Zerker. They appear on pages 4-8, together with the author's responses. They deserve your close scrutiny.

Because of the intensity of the feelings that have been aroused, we think it appropriate to explain, once again, that the Canadian Jewish News has no connection with Viewpoints other than to print our publication and distribute it with proper financial compensation. The Editorial policy of Viewpoints is determined solely by our Editorial Board.



Continued from page 1

that justification should depend on whether or not life, in the sense of consciousness and activity, can be rekindled. It ought not to be inevitable that teams of doctors armed with all kinds of contrivances descend upon elderly patients during their last moments determined to have them serve as guinea pigs. The question should be: What are we pulling the patient through to? It's one thing to fight for the life of a 20-year-old whose life lies before him if there's the least chance he may regain consciousness, and quite another to fight over the body of a 90-year-old whose physical strength is minimal and whose future is paralysis.

Medical Heroics Not Always Wise

What are we saying? The miracles of modern medicine, for the first time, have made death a problem to us all. Many elderly want nothing more than to be allowed to die. Their suicide ought not to be encouraged; but, before we disturb their age with major surgery or place their life systems under mechanical support, doctors ought seriously to consider their wishes and, more often than not, allow the patient to have his way. All of us must become aware of the fact that death can no longer be described in terms of some purely instinctual pulsating organic system, but must somehow be described in terms of mind and consciousness. The brain is the human being. We die when the brain goes. That's when the soul leaves the body.

We close with a story from our Talmud. It comes from an age when people believed in the certain power of prayer, when they would pray all night beside the bed of one who was mortally ill, confident that the angel of death could not cross the barrier of their prayers. Rabbi Joshua lay dying. His disciples had gathered in the room next door, which was both their synagogue and their school. Here they prayed hour after hour for his recovery. He couldn't die. Finally, a pious maid went into the schoolroom and stopped the disciples at their prayers. "For what are you praying? You're praying for his agony. He is with God, let him be." He died, and the Talmud praises her for this action.

Certainly, this is a delicate area. May we approach it with courage, honesty, and compassion.

Viewpoints

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STATEMENT OF PURPOSE

Viewpoints aims to provide a national vehicle for the independent expression of opinion on matters of interest to the Canadian Jewish community. As our name indicates, we are open to all viewpoints in Canadian Jewish life. We welcome articles, fiction and poetry of quality.

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Fiction

Mon Nom est Esther

by Naim Kattan

Est-ce une coïncidence? Le bateau qui va me conduire en France a pour capitaine un dénommé LaFargue. Quand il s'est approché de moi, il avait le regard dur et défiant. Il m'a volé mon nom. Au début j'éprouvai envers lui un grand ressentiment, qui se transforma en pitié, puis en indifférence. J'ai longtemps vécu sous ce nom: LaFargue. Jacques LaFargue. On m'a placée dans une cabine avec deux femmes. Malades, livides, elles avaient le mal de mer. Elles rentrent pour échapper au vent glacial et aux bourrasques de neige. Petite nature, je me suis regardée dans un miroir. Moi aussi, je suis désormais une femme et je porte mon nom antique: Esther. Esther Brandeau. Une femme et une juive. Ai-je vécu un long rêve depuis cinq ans? J'étais pourtant heureuse quand mon père et ma mère m'accompagnèrent à Bayonne, au bateau qui allait me déposer chez ma tante à Amsterdam. Mon frère Jacob travaillait pour son mari. On me destinait à son compagnon, Daniel Mendès, dont ma tante n'avait pas assez de mots pour faire l'éloge. Vaillant, travailleur, honnête, sobre, descendant comme nous de juifs expulsés du Portugal et, de surcroît, comme ma mère me le chuchota, d'une belle prestance.

Dieu en a décidé autrement. Le bateau fit naufrage. Je me croyais morte, quand, ouvrant les yeux, comme si je sortais d'un grand rêve, je me trouvais dans une ville inconnue. Une dame m'entoure, me tend de l'eau, une assiette, «Mange mon enfant.» Mes compagnons de voyage ont péri. Des marins, sentant encore mon souffle, m'ont déposée à terre, ici, à Biarritz, et cette dame m'a traitée comme sa fille, et, en même temps, comme sa servante. C'était une veuve: Catherine Churiau. J'ai mis deux jours pour reprendre mes esprits. Je voyais partout des vagues, l'écume et l'eau qui me cernait. Je me réveillais puis me rendormais pour échapper au cauchemar. Je mangeais, je buvais de l'eau et me recouchais. «Tu vas te lever, ma fille», me dit la dame. «Autrement tu vas perdre la raison.»

Madame Churiau se mit à me questionner. Le nom de mon père, celui de ma mère, Saint-Esprit, ma ville natale, semblait si loin! Le soir, j'ai avalé mon repas avidement. «Tu as faim, pauvre fille. Mange encore, c'est du bon lard. Quoi? Du lard? C'est du porc?» m'écriai-je. «Oui, quoi? Tu en manges avec appétit depuis trois jours.» Je sentis des battements dans les tempes. J'allais perdre conscience. Je me précipitai vers les cabinets et là, j'ai vomi mon repas. Je sentais une brûlure aux lèvres puis, à nouveau, les restes du repas qui s'échappaient par saccades. Madame Churiau était derrière moi. Elle me lava le visage, me ramena au lit. «Tu as besoin de repos.» «Hier, dis-je en sursaut, ai-je mangé du porc?» «Oui, et tu as bien digéré. Avant hier aussi.»

Prise de convulsions, je me suis mise à pleurer. Mon corps était investi, envahi irrémédiablement. C'en était fait de moi. J'ai mangé du porc et je ne le savais pas. Comment l'expliquer à mon père, comment le dire à ma mère? On m'envoie chez une tante. Un fiancé m'attend et me voilà perdue. Inutile de songer au retour. Je frapperai à la porte et l'on ne m'ouvrira pas. «Retourne chez les marins manger du cochon» criera ma mère, et mon père ne daignera même pas me jeter un regard. Un matin, alors que Madame Churiau était au marché, je suis sortie errant dans les rues et me trouvai subitement sur la grève. Les vagues m'attiraient comme un aimant. Comment l'oublier. J'ai failli être engloutie et c'est aux vagues et à l'écume que je dois la vie. Je savais que je ne résisterais pas à l'appel de l'eau, dussé-je à nouveau m'y perdre. Car c'est là qu'était ma seule chance de me retrouver. Je rôdais autour des bateaux, en partance pour Nantes. J'aperçus un homme, qui boitait, tirant par le bras un garçon. «Tu vas y aller. Ils ont besoin d'un coq. Tu vas te présenter, vaurien!» Le garçon reculait, libérant son bras, et ne cessait de répéter: «Laisse-moi!» Je ne sais pas si je dormais ce soir-là, quand je rêvais que j'étais ce garçon. Je ne résistai pas. Je hâtai le pas, suppliai le capitaine. Puis sentant Madame Churiau près du lit, je me cachai sous la couverture. Jamais je ne pourrai revoir mes parents. Le lendemain, je ne mangeai que le pain et la soupe, mais Madame Churiau met du lard partout. «J'en mets dans le potage», me dit-elle. «Cela donne du goût.» Je ne pourrai plus rien manger. Le soir, alors qu'elles veillait chez les voisins, j'ai fouillé dans la garde-robe de M. Churiau, mort à la suite d'une pneumonie l'an passé. Il devait être bien petit. Une chance. Ses vêtements étaient coupés pour moi. J'ai fait mon choix et mis de côté ce qui me convenait. Le lendemain, jour de marché, elle me demanda de l'accompagner. Je fis semblant d'avoir un atroce mal de ventre. «Tu es vraiment une petite nature», dit-elle, à la fois fâchée et déçue.

Il était temps de partir. Au port, je me présente au capitaine du bateau qui était en train de lever les amarres. Le capitaine, homme carré au regard doux, m'interpelle. — «Que cherches-tu, mon gars?» — «Vous auriez besoin d'un coq?» — «Justement, j'en ai engagé un. Il devait se présenter. Il a changé d'avis peut-être. «Comment tu t'appelles?» — «Alansiette. Pierre Alansiette.» C'était le nom de notre voisin mais lui c'était Bernard Alansiette. «As-tu des bagages?» — «Ce que je porte. Rien d'autre». Et me voici à nouveau en pleines vagues. «Si j'étais un garçon, me dis-je, je me ferais marin.» Puis, comme si je venais de prononcer un autre mensonge: «Moi, je suis un garçon. Et je porte le nom d'un apôtre. J'attendrai avant de me regarder dans un miroir. C'est si facile. Je décide que je suis Pierre Alansiette.

Naim Kattan est le Directeur, La Section des Lettres, Conseil des Arts du Canada.

Et je suis Pierre Alansiette. Les matelots me donnent des tapes sur le dos, me racontent des obscénités, s'amusent à des forces grossières et ne se soucient pas de moi. Je suis un garçon. Je peux tout entendre. Je peux tout écouter. Un jour, je suis une femme juive, et le lendemain je suis le coq Pierre Alansiette. Un garçon. Catholique.» J'appréhendais l'heure des repas. Les catholiques mettent du cochon partout. J'allais tout vomir, je n'avais même pas le mal de mer. Au réfectoire, j'ai mangé avec un appétit que je ne me connaissais pas. Un appétit d'homme. La cloche sonne. Au travail. J'attendrai le repas du soir avec impatience. Ai-je mangé du porc? J'avais faim et c'était bon. Et puis, c'est Pierre qui mange et Pierre peut tout manger, sauf de la viande le vendredi. Pierre est un garçon et il n'est pas juif. Et moi je suis désormais Pierre. Esther a disparu dans une terre loitaine. Elle est plongée dans un profond sommeil. Elle appartient à un pays familier. Je l'observe, la réprimande, et parfois

NOT LILY-WHITE (detail) BY S.V. GERSOVITZ—GALERIE DANIEL, MONTREAL

elle me fait pitié. J'ai la nostalgie du temps où elle ne savait pas qu'elle pouvait être un garçon catholique. Je suis libre de manger le repas des catholiques. Je suis libre de rire aux grossièretés adressées à la femme absente et prisonnière de mon nouveau nom, de mon sexe masculin. Je me surveille. Mes gestes ne sont pas directs, sauf à des moments rares, alors que j'oublie que je suis Esther Brandeau, une femme et une juive. C'est alors que je cesse de me surveiller. Je suis Pierre, un garçon déluré, quelque peu niais, qui rit à tout bout de champ, et qui est vaillant au travail. Parfois, avant de m'endormir, la prière me vient à la bouche. J'ai alors des sueurs froides. Esther n'est pas morte. Elle frappe à la porte et me rappelle à l'ordre. Je cherche alors mon sommeil comme pour endormir le fantôme, le faire disparaître dans le songe. Ainsi, il cessera de me hanter. Je me réveille le matin, avant la cloche, me lave avant que les autres n'arrivent. Je cache mon corps. Je cherche à me convaincre que ce n'est pas un secret honteux. Un trésor dissimulé, précieux, qu'il importe de préserver. La journée va commencer et, tout au long des heures, je calque mes gestes à ceux des hommes. Je suis Pierre, grossier et vigoureux, un peu timide. «On dirait une fille», a dit un jour un matelot en m'assénant une tape sur le dos. J'ai fait semblant d'être insultée. J'ai boudé, et j'ai fui cet homme. Au cas où il aurait deviné. Ce n'est pas lui qui me ferait lever le masque. Et j'étais si heureuse quand j'oubliais le mas-

que, quand je me mêlais aux autres, inconsciente, oublieuse de moi-même. J'acceptais alors sans colère qu'on insulte la femme, qu'on se moque des juifs. Qu'importe, je n'étais ni femme, ni juive. Et puis, deux nuits de suite, j'ai eu des cauchemars. Ma mère venait près de l'oreiller: «menteuse, sale menteuse». Mon père venait la reprendre et, de sa voix douce, disait comme à regret: «Mangeuse de cochon. Vilaine!»

À Nantes, j'ai dit à mes compagnons de m'attendre à l'auberge. Je connaissais une tenancière de bordel qui . . . Et puis ils ne m'ont plus revue. J'ai pris la clef des champs. Avec mon pécule, je suis montée sur le premier chariot en partance vers n'importe où.

Personne ne m'attendait nulle part. J'étais libre, je tenais mon destin en main. Pour survivre, je serais un garçon comme les autres, un catholique comme tout le monde.

Je fais le tour des boutiques. Le boulanger puis le boucher. «Avez-vous besoin d'aide?» Non.» Puis un tailleur répondit à ma question par une autre: «Comment tu t'appelles? Augustin, dis-je," sans hésitation. Il ne me demanda même pas mon nom de famille. Il m'installa dans son atelier. Deux de ses ouvriers venaient de mourir. Il lui en restait trois. Je lavais, coupais, décousais, reprisais. Je m'en donnai à coeur joie. J'étais plus habile à la couture qu'à bord d'un navire. J'étais dans une arrière boutique sombre, humide, et je sentais mauvais, je me sentais à l'étroit. Mais, tapie dans mon coin, personne n'allait venir me soustraire à ma cachette. J'ai mes soucis en plus de mon secret. Les hommes sont si bêtes. On peut leur raconter n'importe quoi. Mes compagnons ne me parlaient que pour me donner des ordres. M'en voulaient-ils d'être si habile? Ils parlaient de leurs femmes et de leurs enfants. Leurs vies étaient faites, finies, même s'ils étaient à peine plus âgés que moi. J'ai vécu comme pour passer le temps, en attente. Mais Augustin commençait à m'ennuyer. Et le pli était pris. Il fallait que je parte. Je serai un homme ou une femme. Quelqu'un d'autre. J'aurais une autre vie. L'excitation, le nouveau départ, l'oeuvre de recommencement m'envahissaient. Une nouvelle vie m'était à nouveau promise.

Au début de l'été je ramassai mes affaires. «Une fiancée m'attend», dis-je. J'ai de quoi m'établir. Le premier chariot me conduit à Chesoy, me dépose devant un grand bâtiment. Au moins là, cela ne doit pas sentir le pipi. J'offre mes services. Des prêtres. Des catholiques, les Récolets. Ils m'engagent comme moustique. Avais-je fait exprès? Moi, femme juive, passer pour un garçon chez les prêtres. J'attendais des révélations. Les hommes de Dieu ne sont pas des rabbins. Ils ne se marient pas et parlent à Dieu. Étais-je déçue? Je crois. Ils n'étaient que des hommes. Ils ne parlaient pas comme les matelots, mais ils me traitaient comme un moustique. À ces moments-là, ils n'étaient plus les vicaires de Dieu. Je croyais comprendre les catholiques en pénétrant leur antre. Rien du tout. Le royaume de Dieu est dans le ciel. «Sur terre, tout est éphémère», me disait un vieux prêtre, au marchepied de sa tombe. Les prêtres n'étaient ni meilleurs ni pires que les matelots. Un homme n'est pas le mystérieux, n'est pas le redoutable et merveilleux Daniel, fiancé de l'Esther Brandeau en route pour Amsterdam. Un homme. J'étais un homme. C'est la femme qui est devenue pour moi le mystère. Comment était faite une femme? Il suffirait que je touche. Mais ce n'était pas moi. J'étais un garçon domestique. Je portais l'habit. Tout le monde était d'accord. Autrement, je serais une femme. Il suffisait de changer d'habit pour vaincre l'apparence. J'invente le garçon que je suis et je deviens ce que j'invente. C'est si facile. Il n'y a qu'apparence pour les matelots, pour les prêtres, pour le tailleur. J'invente et je suis prisonnière de l'homme que j'habille. Il faut imiter ses gestes, dire ses mots, me tenir sur mes gardes. Et cet homme, ce moi-même, m'ennuie. De plus en plus vite. Il faut le changer. Un soir, n'en pouvant plus, j'ai ramassé mes vêtements et à l'aube, sans le dire à personne, j'étais en route. Je n'étais plus rien. J'attendais. Pèlerin ou vagabond, je n'arrêtais plus en chemin. La Maréchaussée ne se fie qu'aux apparences. On m'arrête, on me questionne. Je suis à bout de ressources. Qu'allai-je inventer? Ils ne m'en donnent pas le loisir. Je suis un voleur. On me jette en prison. Là, je me mets à réfléchir. Une véritable halte. L'attente. Allais-je me déclarer? Découvrir ma poitrine. «Regardez mes seins. Je suis une femme.» Ils sont capables de me prendre encore pour un homme. Je n'étais pas le voleur qu'ils cherchaient.

La Mer. Ni maison, ni échoppe. Les vagues, à l'infini. Cette fois ce ne sera ni Bordeaux, ni Nantes. La Rochelle. De là les bateaux partent pour le Nouveau Monde.

Je demande à des matelots: «Y a-t-il un bateau en partance pour le Nouveau Monde?» On m'indique le Saint-Michel. Je monte. J'achète mon passage. Ni coq, ni matelot. Je suis Jacques LaFargue. La fortune m'attend à l'autre bout de l'océan. «Vous n'êtes pas un huguenot», affirme le capitaine. Au Nouveau Monde, on n'admet que les catholiques. Ni juifs ni huguenots. Si je ne suis pas huguenot, je suis catholique. Je suis à bord. Jacques LaFargue. Qui est ce garçon? Mon imagination me fait défaut. J'ai beau le doter d'une famille, père tailleur et mère, fille de boulanger, il n'existe pas. Je me sens nue et la frayeur me reprend. Et si, à ma descente du bateau, je m'écriais: «Je suis Esther Brandeau, femme et juive?» On m'enfermerait. Avoir trompé tout le monde, sans susciter le moindre doute? Dans ce monde nouveau, je vais vraiment renaître. Je ne me contenterai pas de changer de vêtements. Je pourrai même retrouver mon nom. Sur le pont, je ne parle que de fourrure et de sauvages. Des pauvres hommes qui rêvent de fortune. Ils tueront les sauvages et rentreront avec les peaux. Et la fortune les attend. On ne parle pas de rester. Leur rêve? La grande maison de Nantes ou de Saint-Malo. Certains parlent même de châteaux. Mais moi je vais là pour rester. Moi? Jacques ou Esther? Je n'aurai même pas le choix. Je suis Jacques. Puisque je réponds à ce nom. Les autres m'appellent. Et je réponds. Jacques. Je suis Jacques.

Est-ce cela le Nouveau Monde? Québec. Des maisons de Saint-Malo et le Fort de LaRochelle. Et des Français, soldats et serviteurs du Roi. Les mêmes partout. Le vent du Nord. Voilà le Nouveau Monde. Un vent glacial même quand il fait doux. Le Nordet. On n'a eu qu'une hâte, refaire Saint-Malo et La Rochelle. Avec les sauvages. On les redoute, on les craint et on les méprise. On s'en sert. On n'a pas besoin de domestiques. On en a pour rien. Ici, on ne mange pas de cochon. J'en avais la certitude. Les sauvages ne connaissent pas le cochon. Je me tiendrai de leur côté, je serai de leur bord. Qui repoussait le cochon? Esther Brandeau ou Jacques LaFargue? Et moi alors? Qui étais-je? Un troisième moi-même? Un arbitre. Jacques devait manger du cochon. Esther en avait assez. Elle en avait assez d'être un homme. Parfois sur le bateau, un passager, un matelot me plaisait. Je faisais exprès de lui parler de femmes, de sauvageonnes qui attendaient de l'autre bord. J'en ai fait rougir quelques-uns. Ils me plaisaient ceux-là. Moi, cela ne me faisait plus rire. Les hommes me blessaient et me faisaient pitié. Esther et Jacques. Jacques était le complice et Esther le partenaire. Je la croyais disparue, celle-là, mais elle a grandi dans l'ombre, pris de la vigueur. Elle cherche à respirer maintenant, et elle m'étouffe. Parfois, quand on m'interpellait: «Jacques LaFargue . . .»je ne répondais pas. Ce n'était vraiment pas moi. Je finis par répondre pour lui. Je lui en voulais. Il mangerait volontiers du cochon, il dirait son catéchisme et ferait ses génuflexions. Il se précipiterait sur une sauvageonne parce qu'il savait qu'il était lui-même cette sauvageonne. L'habit est une prison. Je rêvais d'être nue. Ma mère me mettrait dans un baquet et verserait sur ma tête des seaux d'eau. Et ma peau sentira la peau. La peau de femme. Esther n'aura plus peur. La honte sera réservée à Jacques. Et puis non. Elle accablera ceux qui l'ont inventé et qui lui commandaient ses gestes. Et ce n'était plus Esther. Longtemps endormie, elle a accepté mais elle ne peut plus obéir. Jacques ne mangera pas du cochon. Je l'entendis demander d'une voix assurée et déjà lointaine: «Y a-t-il du lard dans cette soupe?»

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Viewpoints

ESTHER

Continued from page 3

Et l'aubergiste de s'écrier: «Bien sûr!» Il n'allait pas servir une soupe à l'eau. Et Jacques de repousser son assiette. «Pourquoi?» «Je ne mange pas du cochon». «Pourquoi?» «Je ne peux pas.» D'abord un rire. Puis un attroupement. Des rires encore. Le cochon interdit. Éliminé. «Les sauvages n'en mangent pas mais ils en raffolent. Et tu n'es pas un sauvage. Qui es-tu?» «Jacques LaFargue», m'entendis-je dire d'une voix éteinte comme pour la dernière, l'ultime fois. Je suis partie en courant. Je ne peux pas manger du cochon. Je l'ai fait une fois parce que j'ai fait naufrage. Je n'en peux plus. Je ne suis pas Jacques . . . Je pleurais et je criais. Et puis je me suis retrouvée à l'hôpital général.

«Dis ton pater», me commanda la soeur. «Non. Je n'en peux plus des prières. J'ai oublié les miennes.» Esther savait prier en hébreu. Son père lui expliquait et sa mère ne cessait de répéter, d'annoncer. «Non, ma soeur. Pas de prière et pas de génuflexion. Je suis en Nouvelle France. Un monde nouveau. Ce n'est pas Nantes, ce n'est pas La Rochelle.» On me déshabilla pour m'appliquer une saignée. Et puis, tout s'embrouilla. Me voilà dans la cellule. Je suis Esther Brandeau. Une femme. Une juive qui ne mange pas de cochon. «Depuis quand tu te déguises?» La voix n'était ni douce ni aimable. «Quatre ans. J'ai fait naufrage. J'ai mis quatre ans pour surnager: vaincre les vagues. Elles me fascinaient pour m'engloutir. Me voici sur un terrain ferme. Un autre monde. Un monde nouveau.» J'étais malade. Folle. Criminelle. Où est ta famille? Je ne peux pas me présenter devant mon père. Pendant quatre ans j'ai mangé du cochon. Je me suis mise à genoux à la messe . . .» Mais c'est la sauvageonne qui m'attendait au nouveau monde. Elle ne lâchera pas prise. «Calme-toi, mon enfant. Tu n'es pas baptisée? Non. Tu vas voir le curé. Tu connais le catéchisme. On va te baptiser. Tu pourras même rester à l'hôpital. On a besoin de femmes comme toi. Non ma soeur. Je suis Esther Brandeau. Une juive qui a mangé du cochon, mais j'avais fait naufrage. Madame Churiau m'a recueilli et j'avais faim. Elle délire la pauvre. Viens à la chapelle. Mets-toi à genoux et fais ta prière. Non. Non. Je ne me souviens pas. Je ne connais plus les mots: *Barouch ata* . . . J'ai tout oublié. On va te baptiser. Tu recevras le baptême. Et tu oublieras ton délire. Mais ce n'est pas du délire. Je suis Esther Brandeau. Je suis juive.»

Le lendemain, on passa la main au jésuite. Je ne voyais que son cou mince et ses yeux accusateurs. Pourtant sa voix n'était que douceur. Bien sûr que tu es juive. Moi aussi je suis juif. Nous sommes tous les fils de Dieu. Le Messie est venu. Le descendant de David, et il nous a sauvés. Il t'aime. Le Christ t'aime, toi, Esther, et il va te délivrer. Remets-toi à lui. Demande son secours et il te l'accordera. Il te l'accorde . . . Répète après moi. Notre Père . . . Non. Je ne peux pas. Mon père m'a appris notre prière *Barouch ata* . . . C'est la même chose. Le Messie est arrivé. Le Christ est le fils de Joseph et de Marie. Un fils d'Israël. Répète. Non. Je ne peux pas.» Il faut que je me souvienne: «Chema Israël . . .»

Il s'en fut. On me traita de volage, de dévergondée. Ai-je connu des marins? J'étais un homme. Comme eux. Et je suis vierge. «Prie. Je ne connais plus ma prière.» Et pendant des mois ce fut le défilé. Une juive n'a pas le droit de mettre les pieds sur le sol du nouveau monde. Le Roi l'interdit. Les curés, les gardes, les juges. Je n'ai rien fait. Je suis née à Saint-Esprit. Esther Brandeau. «Pourquoi t'es-tu déguisée? Parce que j'ai fait naufrage et parce que j'ai mangé du cochon.»

Et, un jour, tout le monde était au garde-à-vous. L'intendant Hocquart en personne. Mais elle est jolie, cette sauvageonne, dit-il. J'aimais ses yeux malicieux, sa bonne humeur, même s'il semblait fâché contre moi. J'aurais tant voulu lui faire plaisir. «Peut-on changer la couleur de sa peau, peut-on remplacer des yeux bleus par des yeux bruns? Je suis femme et juive, Monseigneur. Tu n'as qu'à suivre les instructions du curé. Les Jésuites connaissent tout de la religion. Mais il ne connaît pas mes prières et je ne m'en souviens pas. Il connaît toutes les prières. Un Jésuite . . . Il ne connaît pas l'hébreu. Mais elle est têtue, cette sauvageonne. Tu ne peux pas rester ici. Si tu persistes, je serai obligé de te renvoyer chez toi. Où? À Saint-Esprit?»

Il n'est plus revenu. On me traita comme prisonnière. On m'assigna les travaux les plus durs. Je nettoyais les chiottes. Je lavais le linge. Puis, on me donnait un répit. Je savais que le curé ferait sa visite le lendemain. Une voix douce, puis ferme, méchante. «As-tu réfléchi? À quoi? Mais tu es têtue! J'ai tout fait. J'ai été un homme. Un catholique. Matelot avec les matelots, tailleur chez un tailleur. Je n'ai trompé personne. Je n'ai pas menti.» Esther Brandeau avait fait naufrage et la voilà qui revenait, qui refait surface, qui ne veut pas mourir. Elle porte ses propres habits. Elle récitera ses prières. Elle ne vivra plus à l'ombre. Elle ne portera pas d'autres noms. Je ne peux plus changer de nom. J'ai retrouvé le mien. Celui que mon père et ma mère m'ont donné. Esther.

Me voici sur le Comte de Matignon. Sa Majesté a payé mon passage. Je ne peux pas être juive en Nouvelle France. C'est interdit. Comme il est interdit de manger du cochon. Je suis enfin délivrée. À La Rochelle, personne ne m'attend. Je me remettrai en route. Un jour, je serai à nouveau à Saint-Esprit et je frapperai à la porte. «Me voici, mon père. Ta fille est là. Je n'ai pas mangé de cochon. Ce n'était pas moi.» Esther a fait naufrage et la voilà de retour. Elle s'était perdue et elle est devant toi. Retrouvée. Dans une prison à Québec elle a retrouvé son corps. Femme et juive. On ne lui demandait plus là-bas de changer d'habit, mais de peau et d'âme. Comme si nous étions maîtres de notre peau et de notre âme. Les exhortations du curé m'ont appris une chose: il faut respecter la voix en notre âme, même quand elle est sourde. Cette voix ne s'éteint jamais. Et cette voix me rappelle que je suis ta fille et reconduit jusqu'à toi, mon père. Je sens mon âme coller à ma peau. Pendant des années, je n'étais que la voix qui me dictait le vêtement que je portais. Je suis à nouveau une femme de chair. Sur le pont du bateau, je regarde les vagues qui montent et qui s'écrasent contre la paroi du navire. Je ne me laisserai plus emporter. Esther Brandeau. Une femme comme les autres. Peut-être un homme voudra-t-il de moi. Dieu me donnera des enfants. J'allumerai les bougies le vendredi soir, annoncerai le début de chabbat. Et chaque semaine Dieu renouvellera sa promesse, me donnera la vie pour une autre semaine.

Je serai une femme vaillante et les oeuvres de mes mains attesteront de mon âme. Une femme comme une autre. Loin des bateaux, des prisons, et des églises. Et si personne ne saura plus quelles furent les tribulations d'Esther Brandeau, je prierai Dieu de ne pas m'oublier.

LETTERS

Dear Sir:

Thanks so much for the good presentation of my piece "Abortion, Another Viewpoint," in *Viewpoints*, November 21, '85.

I appreciated it the more because open discussions of the issue are rare in the Canadian press. Can you think of another national publication (apart from the pro-life press) in which the arguments for both sides have been given in the *Viewpoints* fashion? Too often although readers are assured that the matter is complex, the substance of the position pro and con is omitted, leaving the impression that this is not an issue that can be illuminated by reasoning and debate. As an academic I think that is a sad state of affairs. I'm glad that *Viewpoints* has broached the topic. I hope you carry on.

Janet Ajzenstat, Ph.D.
Hamilton, Ont.

Sir:

The writing and publishing of the article "Ultra Orthodoxy in Israel, Does it Deserve our Tzedakah," by Sally Zerker (*Viewpoints*, Vol. XIV, Vol. 1), is a tragic manifestation of moral and intellectual bankruptcy that is unprecedented in the annals of Jewish life in North America.

I do not have the time nor do I have the desire to respond to a cacophony of half truths, innuendos, and outright ignorance of Jewish history and thought which pervades this ill begotten piece. I would however, like to address the most pernicious and harmful implications that these views blatantly express.

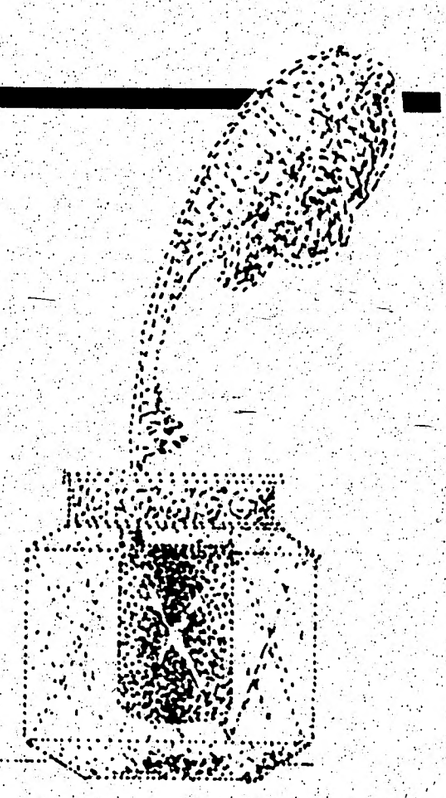
The subjective politization of the crown Jewel of Jewish ethical conduct, the mitzvah of Zedakah, is to me an unpardonable act of spiritual vandalism. It is a grave betrayal of centuries of Jewish tradition and philanthropic endeavor. The establishment of ideological tests for the dispensation of charity is a total negation of the most fundamental of our religious principles.

No ideal of Judaism has been so intensely integrated in the mind and soul of the Jew as — the giving of Zedakah. Maimonides calls it the greatest of the positive commandments. "For Zedakah is the sign that we are truly descendents of Avrohom Ovinu". "Only through Zedakah will the Jewish state be established and the true faith prevail. Israel will only be redeemed through Zedaka (Matnas Aniyim X).

The nobility of this mitzvah has been characterized by its complete universality. No one who is in need whether Saint or Sinner, Jew or Gentile should be refused when it comes to Zedakah, we do not investigate one's genealogy or beliefs.

Now, we are hearing from the halls of Academia a new and meanspirited call, that we should give Zedakah, only to those who pass a purity test of patriotism and partisanship. We are being admonished to give our help only to those who conform with the standards set by the author of this article.

To me, this is one of the worst demonstrations of cruelty and callousness that I have come across in a Jewish or non-Jewish publication.



Tampering with the ethical ideals of our faith is a most dangerous threat not only to the State of Israel, to all Jews and to all Mankind as well. We can ill afford such a distortion of the precepts of authentic Judaism. We may criticize, we may disagree, we may argue, but let us not raise a hand against each other or against the sacred ideals of our being.

As the prophet Isaiah states "And the act of Zedakah shall bring peace" XXXII 17.

Rabbi Harry J. Kaufman
Montréal

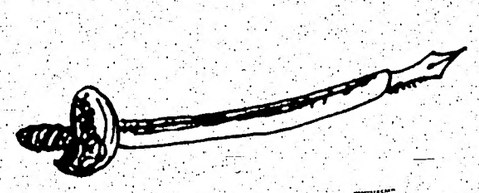
Sir:

I write to commend you for having published in your recent Viewpoints Supplement the penetrating article by Prof. Sally Zerker on the growing number of young Yeshiva b'chorim in Israel, said to number 60,000, whose days are spent primarily in studying our scriptures and who refuse to serve in the Israeli army. Alas, this and related topics have not been adequately spoken or written about in North America heretofore. These matters were avoided in Jewish circles, as if to be critical of the philosophy and practices of some of our fellow-Jews is taboo, and would provide ammunition to our enemies.

Prof. Zerker's article rightly points out the insidious nature of the ultra-Orthodox (as distinct from Orthodox ideology) which has established for them and their children an elitist and highly superior attitude toward all other Jews. And to add insult to injury, we, the great majority of our people, who are Reform, Conservative and 'moderate' Orthodox and who believe in a diversity of ways to worship God, are the targets of their meshulachim and are the substantial supporters of their institutions. The bigotry which these and similar ultra-Orthodox sects in Israel and the Diaspora foster among their adherents and children is waived when our funds are sought.

Our silence in the face of this unproductive segment of Israeli society is nothing short of criminal; it is certainly not contributing one iota to the unity of Klal Yisrael.

Sam Hoffman,
Toronto.



Sir:

KOL HAKAVOD! to Viewpoints for printing a most topical and controversial article "Ultra Orthodoxy in Israel" (*Viewpoints*, Vol. XIV, No. 1), by Dr. Sally Zerker. In our view this subject has long needed attention and analysis.

We support Dr. Zerker's findings and conclusions. This is a matter which should be dealt with in depth by the Jewish Community.

Edward Levy
Toronto

Sir:

Since I have some personal experience with both yeshivot and universities I am so glad that Prof. Zerker raised a question that's been bothering me for a dozen years — what's the difference between supporting scholarship at a yeshiva of kolel and supporting humanistic scholarship at a University?

Twelve years ago, armed with a B.A. and rabbinical ordination, I decided to pursue further studies of Judaica. For better or for worse, I chose graduate school over kolel. Many of my friends chose differently. Naturally I often compared my fate with theirs.

As a graduate student in Judaica, I studied many of the same texts that a kolelnik studied. True the intellectual approach was very different. But there were other differences too.

Like my kolelnik friends, I too lived on the dole — receiving scholarships from Prof. Zerker's taxes through the Canada Council. I received much more money than my kolelnik friends and was allowed to spend it any way I wanted. Like them, I wasn't allowed to do any work for remuneration. My support, like theirs, was contingent on my remaining a non-productive male member of society. Like my kolelnik friends I was allowed to send my wife out to work to earn as much as we wanted without jeopardizing my stipend. (She didn't go to work.)

To this day I still don't understand why so many people respected the fact that my wife and I lived comfortably on public funds while my kolelnik friends encountered serious public ridicule for living frugally on the pittance that they received.

My kolelnik friends have, like me, almost all taken careers in Jewish education. It is true that they idealize not working and only studying constantly — just like we academics do. We too look forward to our sabbaticals and scrounge for government funds to provide us with paid leaves. Perhaps kolelniks talk more publicly than academics about their desire to be left alone to pursue their scholarly research. But in the long run most kolelniks I know end up teaching more classroom hours than I do.

York University where Prof. Zerker and I teach has thousands of graduate students. Tax money provides them with millions of dollars every year through numerous forms of direct and indirect grants and scholarships.

I don't think that I share Prof. Zerker's feeling that the money she and I spend on taxes to support York's graduate students is better spent than the tzedakah that we give to support kolelniks in Israel.

Martin I. Lockshin
Associate Professor
~~York~~ University, Toronto

Sir:

Professor Sally Zerker's article is disturbing and revealing. It is troubling because although she claims to recognize distinctions within the Orthodox community and directs her criticism at the group she designates as the "ultra-Orthodox," she ultimately gives the impression that all of Orthodoxy is guilty of the alleged sins. Also, the strident and derogatory tone of her remarks are not a contribution to community unity and understanding. Rather does she display the same intolerance that upsets her when manifested by little girls in Mea Shearim: she would deny authentic Jewishness to a group whose life style does not meet her tastes. These groups are non-productive, she claims, and they will not help to save Judaism, she prophesies.

The article is revealing and instructive in that it reflects the unexpected growth and dynamism demonstrated in the Orthodox community during the recent decades which has come to the attention of all Jews and to the dismay of some who had predicted its demise. Contrary to this forecast, Orthodoxy is resurgent. However, Orthodoxy's coming into strength has resulted in its bumping up against the expectations and values of non-Orthodox Jews. Orthodoxy is not unaware that it has faults and problems and these are debated in the internal publications of Orthodox groups. It is obvious that Professor Zerker feels a great deal of alienation from the values and lifestyle of Orthodoxy, and points to an issue that causes great concern to the majority of the community. However, almost all groups within Orthodoxy today disassociate themselves from, condemn, and refuse to support the small fanatic element in Mea Shearim who throw stones, and do not give any loyalty to the State of Israel, and furthermore, who do not reflect the attitudes of the overwhelming majority of Yeshiva students. Indeed, this fanatic group comprises only a small minority of the Yeshiva community. The majority of Orthodox groups make every effort to insure that their money is not being used to pay for anti-Israel ads in major newspapers around the world. They consider all Jews to be Jews if they are so defined by the Halakha. However, they believe that it is incumbent upon each Jew who is so defined to observe God's commandments not as just so many customs and traditions which can be celebrated or ignored at will but as the continually obligatory covenantal system required by God. Indeed, they obey the commandments and refuse to adopt the lifestyle of the majority around them only because they believe these commandments to be from God. It would probably be psychologically impossible to continue in this commitment if they were ever to come to the conclusion that a faithful Jew can do otherwise.

How do they regard other Jews who do not observe like themselves? The Halakhic literature is filled with this question and the answer is usually that they are of course to be regarded as Jews who because of the difficulties of our times do not appreciate the seriousness of the commandments, who would most probably obey them if they had had the proper education and environment and who display many other positive attachments to the tradition which indicate that their lack of observance is not out of rebelliousness. However unrealistic this may be the above considerations form the basis of Halakhic attitudes and decisions regarding non-observant Jews.

Not so kind is the attitude to leaders of Jewish groups who support and justify the lack of observance with ideologies that deny the necessity of Halakha observance. Here, too there is division of opinion, with some Orthodox leaders refusing to associate in anyway with non-Orthodox religious leaders and others willing to meet and work together on issues that relate to the welfare of all Israel. The proliferation of Yeshivot in Israel should be a source of pride to all Jews who hold the tradition to be sacred. There have probably never before been so many students studying at any time in our history. Despite the pride they feel, Orthodox Jews have many questions of this phenomenon. Is there a need for so many schools, some only serving a handful of students? Are the students pursuing their studies seriously? What will they do when their studies are completed? Will they become teachers, serving the numerous institutions in Israel and the Diaspora which are clamoring to be served? Will they stay in Israel or return to their homes elsewhere?

With all these questions, however, there is one thing that is certain: intensive study of Torah can in no way hurt the Jewish people but on the contrary can only help it preserve Judaism. Of course, every system has its faults and weaknesses as well as those individuals who take advantage of it. There must be accountability in this system too. There are Yeshivot that insist upon military service as well as those who frown upon it. There are those who accept government monies and those who refuse it as well. Whether one agrees or disagrees with exemptions for military service for Yeshiva students, to judge their "productivity" on this issue alone is incomplete.

Professor Zerker has over-simplified the concept of productivity. Women have succeeded in winning their point that caring for family and home should be recognized as productive and retain the right to seek other forms of productivity as they see fit. Scholars pursue irrelevant studies in the arts and sciences and they are considered productive as well. However, those who would devote their lives to Talmud study are somehow not in this category.

It is also strange that those who are producing large families in Israel are deemed non-productive. The women of these families who assume seemingly difficult life-styles are not granted their freedom of choice to pursue that course and find their meaning accordingly. That they are satisfied with their roles does not seem to matter. Orthodox Jews teach their children to love Israel, send their children to study there, and are pleased if they attempt to settle in the land. A large proportion of the voluntary Aliyah from the free countries of the world consists of Orthodox Jews. Some do consider the State of Israel as the "beginning of the promised Redemption" and others do not, but all appreciate the possibility of residing there as one of the great opportunities of modern life. They look forward to a time when the state will reflect the sanctified way of living that they believe must characterize us as a holy nation. How to achieve that end is another matter of grave dispute within the community.

Rather than being sectarian, most Orthodox Jews are not comfortable with the "Orthodox" designation. (This term was first applied by their critics in the late eighteenth century who spoke of "Orthodox" resistance to change.) They sometimes prefer other equally awkward and unsatisfactory names such as "Torah Judaism" or "Torahtrue Judaism." The problem with all these names is that they convey the impression that there are sects possible within Judaism and they have some legitimacy even if they deny the authority of the Halakha. To the Orthodox, there is only one form of Judaism possible, That is, one based on fidelity to the commandments through the details of Halakha as interpreted by the learned authorities of the day.

In conclusion, it is the shrill and almost hysterical tone as well as the lack of specificity that spoils the focus of Professor Zerker's article and confuses the issue which she wishes to raise. The wide diversity within Orthodoxy is ignored and no distinctions are recognized among the many groups that fall under this heading. For these reasons the article is troubling and does not promote intelligent discussion nor the Ahvat Yisrael that she finds missing in the group she attacks.

Rabbi Howard Joseph,
Spanish and Portugese Synagogue,
Montréal

Prof. Zerker Responds:

The letters from Mr. Hoffman and Mr. Levy are representative of the flood of telephone calls and letters I received personally following the publication of my article on Ultra-Orthodoxy in Israel. Those who communicated with me — and significantly, many were observant Jews (shomrai Shabbath) — were grateful that I had articulated a concern of theirs which previously had not been voiced and which they felt needed airing. Moreover, they had no difficulty understanding the thrust of my argument. The same cannot be said for some of your other correspondents.

I don't know why Prof. Lockshin didn't heed my warning that disturbing developments in ultra-orthodox circles should not "lead us to the *false* conclusion that charitable contributions to all yeshivot be discontinued". That he didn't is obvious from the concluding remarks in his letter. He did not, however, overlook my point comparing the social costs of university to yeshiva students, which forms the main theme of his letter. Unfortunately, his analogy between his situation and that of his kolelnick friend is wrong on many counts.

First, as Prof. Lockshin knows very well, not everyone receives a grant from the Canada Council. The award follows stiff competition which is judged by a panel of experts in each applicant's area of scholarship. In other words, financial support is reserved for relatively few gifted or especially meritorious individuals. By contrast, one needs no proof of exceptional qualities to receive funding as a kotel participant.

Secondly, the fact that Prof. Lockshin could live more comfortably on Canadian dollars in Israel than his friend could manage on Israeli shekolim, (the Canada Council grant is paid in Canadian currency), will surprise

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no one who has experienced the advantages of a hard currency when living in that country.

Thirdly, surely Prof. Lockshin does not think that Canada's taxpayers are on an economic par with Israel's taxpayers, who not only have lower standards of living but who also have to bear the cost of continuing military readiness. The point I made was that Israeli society, specifically, could not afford the drain on its resources which this large and growing group of dependents represented.

Fourthly, Prof. Lockshin claims that his friend was more conscientious that he was. I have no reason to doubt him. But I too have observed some kolelnicks and they seem to be on a perpetual vacation. In a system without accountability and with "easy entry", the opportunity for abuse is very great. The fact is that there was some standard against which Prof. Lockshin was tested in order for him to earn his degree. Kolelim run their own show, and that's why there are kolelim which hand out s'micha to newcomers to Hebrew — let alone to Aramaic and Talmud — after only two or three years of study. Finally, as for the "dissolute life" of graduate students and the "purity" of yeshivah life, these are his subjective assessments of the two worlds which can easily be countered with anecdotal experiences of the opposite kind.

With regard to Rabbi Kaufman's letter, it begins with such a laughable claim — that my article is the greatest moral tragedy of all time — that I was tempted to ignore him altogether. And I might have, had he not followed much the same line as that of Rabbi Burak's in his Canadian Jewish News column (February 27).

Neither Rabbi Burak nor Rabbi Kaufman address themselves to the issues I've raised in my article. I reiterate that my position was not to promote the elimination of giving, but rather that our t'zdakah should be sensitive to the welfare of Israel. We should be alert to problems which have arisen in that country as a result of the expansion of a group that uses all the benefits of the society while themselves contributing nothing, or very little, *and who even refuse to serve in the Israeli army*.

Both Rabbis would also have you believe that I am heartless in my disregard for the poverty of poor, overworked wives of the yeshiva men (let us not forget that we are dealing with a population composed of mature men as much as of boys). The truth is that I am the one who has raised the consciousness of readers to the plight of these women — I've seen nothing in the Jewish press about this matter up to now, and it rightfully should be a major concern of those who care about the welfare of all Jews. But I believe that real improvements in these women's condition can best be achieved by active efforts on the part of their husbands to work and to help maintain their mutual offspring.

I would also suggest to both Rabbis that they use their learned discourse on the halakha of t'zdakah to educate those in the community who are most guilty of not sharing their wealth with any but those of like-minded ideology. I speak here directly of wealthy ultra-orthodox Canadian families who will not support worthy domestic Jewish institutions, such as the largest Hebrew day school system in North America, nor highly regarded and vitally needed Israeli service agencies, such as WIZO installations, because they are projects run by and for the "wrong kind of Jews". Experienced fundraisers for our broadly based Jewish charitable organizations inform me that "liberal" Judaism doesn't need the lessons the Rabbis are teaching nearly as much as those they seemingly regard as properly versed in the law.

Now for my comments on Rabbi Howard Joseph's article! I don't know why some men find an informed, persuasive female voice "strident", "shrill" and "hysterical", but apparently Rabbi Joseph has that problem. Can you imagine these adjectives applied to a male writer? I, for one, cannot. He does not and cannot point to anything in my paper which warrants that characterization of it and/or me. And he also doesn't like my tone because, as he would have you believe — again, without substance — my manner is "derogatory". I wonder, too, on what ground he conclued that I am alienated "from the values and lifestyle of Orthodoxy". Since the Rabbi has never met me and knows nothing about my values or manners, and since my article in no way credits his subjective, unfounded assessments, I must regard these as unnecessary insults which cannot, in any way, help enlighten your readers in their consideration of a very serious matter.

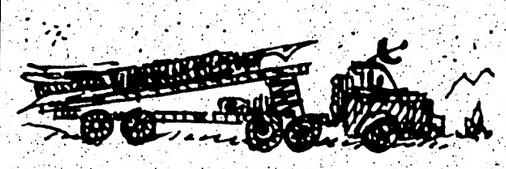
More fundamentally, Rabbi Joseph argues that the issues I've raised apply only to a fringe, fanatical minority of yeshivot. How does he know that to be true? Does he have data which accounts for the number of yeshiva students who serve in the army in comparison with those who do not? If so, we all could use that information to better gauge the magnitude of the problem. Without such evidence, I find it hard to credit Rabbi Joseph's insistence that this group is an unimportant element. Having complained about my alleged "lack of specificity" one would have thought he might have been alert to this requirement for himself.

It is significant also that, in one breath, Rabbi Joseph admits that I have indeed distinguished between different groups under the broad umbrella of orthodoxy, and also denies my having done so, all based on some unsubstantiated "impression" of his. It seems to me that, all told, Rabbi Joseph has relied too much on his "impressions" and not enough on facts.

A number of other facets of Rabbi Joseph's article are also questionable: 1) Is the proliferation of yeshivot a good enough reason for pride, as he recommends? I feel certain he would feel no pride in those heads of yeshivot in Tel Aviv currently under investigation for defrauding the government, as reported in the Jerusalem Post. Nor is there cause for pride in the proven guilt of officers and associates of yeshiva Mesivtha Tifereth Jerusalem in New York, for their active laundering of millions of dollars, some of it believed to be connected to organized crime (*New York Times*, February 28). 2) If halakhic interpretation is as objective and clear-cut as he seemingly represents it to be, how come there is so much rabbinical factionalism between rival orthodox and ultra-orthodox leaders in Israel (occasionally ending in outright violent conflict)? 3) Having read my article, how could Rabbi Joseph come away with an opinion that I said ultra-orthodox women were unproductive, when I actually said its opposite? 4) Why didn't Rabbi Joseph notice that I wrote the following; "It's hardly necessary to argue the case of the importance of Talmudic scholarship for our cultural, legal and spiritual requirements" when he challenged my appreciation of the significance of the study of Talmud?

All in all, it's obvious to me that each critical contributor, in his own way, has avoided facing the issues I've raised directly and/or accurately. In general, people feel uncomfortable confronting unpleasant truths, but the time has come for all Jews who love the land and the people of Israel to do just that in relation to the problems arising with the spread of ultra-orthodoxy.

Prof. Sally Zerker
York University, Toronto



Sir:

I was appalled and dismayed to see Nadler's distorted views printed in your monthly, *Viewpoints* Vol. XIV No. 1 1986. Any devout Jew who believes in G-d knows that our affirmation of religious hope in the coming of Moshiach will surely *speed* his coming in our days.

Why is *hope* a *reason* for bringing Moshiach? If we are worthy the redemption will come without *our hopes*, and if we are not worthy, will our hoping help?! But the explanation is: we must pray: "Please bring the scion of David . . . And if you will say that we are truly not worthy, *nevertheless* bring the redemption, *because* we *hope* for the salvation all day!" If we have the merit of *sincere longing* and *striving*, alone, we become worthy of being redeemed.

His comparison of *tzivos hashem*, the singing of innocent schoolchildren not only in Brooklyn, but the world over, of "We Want Moshiach Now" to the dangers of messianic fiascos is absurd. Did he overlook that while the latter brought calamity to the Jewish people, the former has brought hundreds and thousands of Jewish children and their families closer to the observance of torah and mitzvot the world over?

I have just witnessed a 3-day convention of the Women of Lubavitch held in Milwaukee Wisconsin, Jan. 31-Feb.2 1986 where 500 women and girls gathered together for an exchange of ideas, workshops, lectures and personal true-story accounts of returnees to torah-true judaism. Among the many delegates present, were the wives of the emissaries of the Lubavitcher Rebbe Shlita, (those emissaries that head the "Chabad Houses" the world over) who arrived with hundreds of women from their respective cities who were attracted to yiddishkeit through these "bumper stickers" and through their childrens' singing of "We Want Moshiach Now", "tzivos hashem" etc.

Rivkah Aisenbach (Mrs.)
Montréal

Sir:

In reference to Rabbi Nadler's article "Messianism for the Masses" (*Viewpoints*, Vol. XIV, No. 1), in which he brutally attacks Lubavitcher Chasidim, one of the most dynamic movements in Judaism, I would like to take exception to some of the premises on which he builds his accusations.

Rabbi Nadler writes "each morning, after services, the pious Jew would repeat the noble utopian dream of his pledge 'Ani Ma-Amin'".

Dear Sir, to the pious Jew the coming of the Messiah is not a noble utopian dream, as the learned Rabbi Nadler would like your readers to believe, but a reality nurtured by generations of G-d-fearing men and women who lived and died with the belief in the absolute truth of Torah and Mitsvoth, and the coming of the Messiah.

The same absolute belief made our martyrs sing the 'Ani Ma-Amin' on their way to the gas chambers, and not as Rabbi Nadler puts it, "for them, the Messiah had indeed tarried", they prayed and hoped to the last second before the button was pressed, and this Faith in G-d was the real 'Kidush Hashem' of millions of our brethren.

Leibl Denburg
Montréal

Sir:

Allow me to respond to Rabbi Nadler's article, Messianism for the Masses, in your last issue.

He states: "Religious instruction regarding the end of days is, as any educated Jew knows the proper subject matter for advanced Rabbinic scholars etc."

Dear Rabbi, the belief and trust in the coming of Mosiach is the property of each and every Jew, not withstanding his scholarship. Indeed a child studying Chumash is exposed countless times to this basic principle of Faith, beginning with "Az Yashir" (Then they will sing). Nor do I recall any restriction as to who may say at the conclusion of our daily prayer "Ani Mamin". Furthermore, Maimonides in his celebrated code of law found it necessary to include the laws pertaining to the identity and arrival of Mosiach as he found it necessary to include the laws of Schma and Shabbos.

"What the Rabbis feared most was the reckless popularization of a very delicate and volatile aspect of faith. For they knew often this led to widespread messianic hysteria, and ultimately to national depression".

Indeed false Messiahs were disastrous and regrettably not without horrendous consequences, but to allow this to curb our obligatory petition for Mosiach is tantamount to abstinence from food due to isolated instances of food poisoning.

"I believe with perfect faith in the coming of the Messiah, and, though he tarry, I will wait daily for his coming".

"Talmudic tradition which warns against messianic speculation" (Sanhedrin 97a-b), "And one must not speculate on the apocalypse" (Mishne Torah, "Hilchos Melachim", 12:2).

Unfortunately, the Rabbi grossly erred in his research; in fact the Talmud and Maimonides quoted are consistent with actively requesting messianic redemption. While the Talmud (and Maimonides) caution against mathematically calculating Mosiach's arrival, the Talmud details the obligation to eagerly anticipate Mosiach's arrival.

Regrettably, many people have become complacent, or worse yet comfortable with the Galut and need to be awakened from their slumber and to sober up to the truth that the ultimate emancipation is not a three garage home, a condominium in Mexico, or a yacht off the shores of Florida, but the revelation of G-d; hence the campaign to sensitize people to the need for Mosiach, may He come speedily and in our days.

Zalman Grossbaum
Thornhill, Ont.

[redacted]

Sir:

I read with amazement Rabbi Nadler's superficially impressive article on "Messianism for the Masses" (*Viewpoints*, Vol. XIV, No. 1).

It is obvious that the article refers to the Lubavitcher Chassidim and is an outright attempt to denigrate them and their leader. It is an open fact that the Lubavitcher Rebbe urges his Chassidim and all Jews to demand the coming of the Moshiach now. The Lubavitcher Rebbe's statements are incomparably more profoundly and substantially documented than the article in Viewpoints. They are available for scrutiny for anyone who cares to obtain the Rebbe's dissertations published in Yiddish, Hebrew and English.

(. . .)I am assuming that the rabbi who wrote this article is a responsible person since he happens to be an appointed spiritual leader of a prominent, prosperous and influential Congregation. Therefore, I would like to know in detail from this spokesman on messianic redemption, his approach to bringing about human righteousness. How does he inculcate "the very lofty moral and spiritual values upon which messianic salvation is dependent"? It would be most instructive to have comments from his congregants as to how they have learnt to deal with this "esoteric and sublime" issue.

Kathy Edelstein,
Montréal

[redacted]

Sir:

The 'Editor's Notebook' offers a preview of the articles in Viewpoints. Thus when promised in the last issue an 'eloquent and scholarly article' about the dangers of 'Messianism for the Masses' by Rabbi Nadler, I looked for enlightenment. Unfortunately, though, the editor was guilty of misleading advertising.

The use of hysterical invectives like "vulgar (three times); crude; cheap; crass; impious; obscenity; peddling belief; mindless; Madison-Ave-hype; and debasing" in an attempted critique is hardly eloquent nor scholarly. Nor is the misquotation, misinterpretation or quoting out of context (let alone suppression or ignorance) of readily available sources. Ironically, it calls to mind the Talmudic statement: If you see a generation filled with impudence, and suppression of truth, await the imminent coming of Moshiach. Let us analyze the Jewish tradition on Messianism.

Maimonides codified thirteen principles of the faith. These are not of the esoteric mysteries of the Torah reserved for the scholar, philosopher or Kabbalist. Maimonides wrote them in popular vernacular (Arabic), because they relate to every Jew without exception. This applies to the last two principles, relating to affirming the belief in the coming of Moshiach and the resurrection of the dead, no less than to acknowledging the existence of G-d and the immutability of the Torah.

The exact sequence and details of events connected with the redemption are not clear, says Maimonides. They are not stated explicitely by the Prophets, nor do the Rabbis have any firm tradition on this matter. Hence there are differing Midrashim and Aggadot. As these are of no practical relevance in any case, speculation on these is altogether unwarranted. (*Hilchot Melachim*, 12) However, this applies only to attempts to figure out specific events, and not (as suggested by Rabbi Nadler) to the principle of the coming of Moshiach and the Messianic redemption.

What does that article of faith demand? This is stated in the popularized version of the *Ani Maamin*, appearing in many *Sidurim*: "I believe with perfect faith in the coming of Moshiach; and though he may tarry, nevertheless I anticipate his coming every day." The emphasis here is not that we affirm daily our waiting, but that we believe and anticipate his coming every day, this very day and all day long. This is the meaning of our prayer in the daily *Amidah* "For we hope for Your salvation all (this) day." (See Chofets Chayim, *Maamar Chizuk Ha'emunah*; R. Yitzchak Zev Soloveichik, *Haggadah Mibet Levi*, p. 120.)

In fact, there is no other way to interpret, in view of an explicit Halachah: If a man said, 'I will be a Nazirite on the day on which Moshiach comes,' he may drink wine on Sabbaths and festivals (on which Moshiach will not come), but is forbidden to drink wine on any of the weekdays (for the rest of his life, until after the coming of Moshiach, because he may come on any one of those). See at length *Eruvin* 43a-b.

Commentators note the difference between the formulations of this twelfth, and the thirteeth principle in the *Ani Maamin* — "I believe with perfect faith that there will be a revival of the dead *at the time when it shall please the Creator* . . . " The resurrection is beyond the control of man, completely dependent on the Divine Will, but not so the Messianic redemption: While there is a predetermined deadline for the redemption ('In its time' -Isaiah 60: 22), this can be speeded up to any time ('I, G-d, will hasten it' -*ibid*), dependent on Israel; 'this very day, if you will listen to His voice.' (*Sanhedrin* 98a)

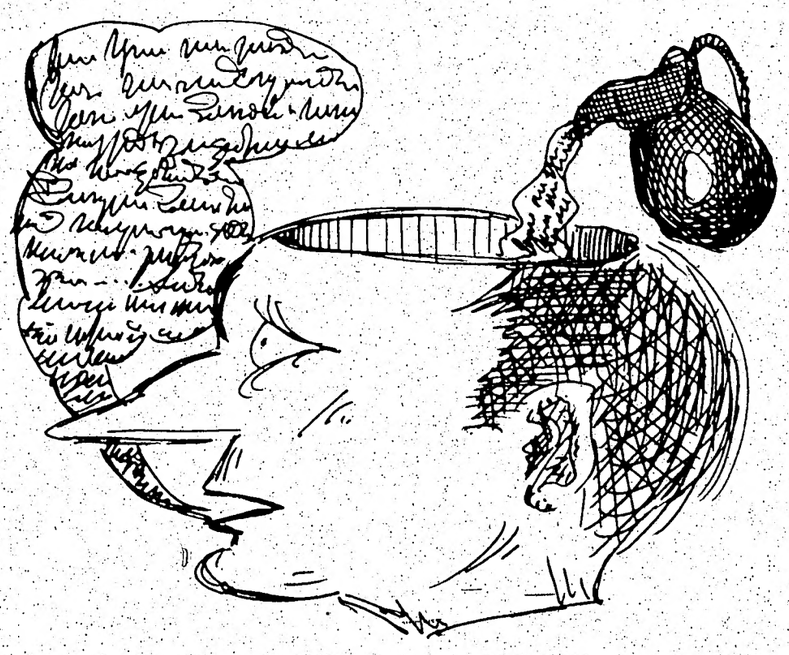
Moreover, Jewish tradition regards Moshiach as a regular human being, born of mortal parents, though possessed of certain qualifications with respect to genealogy, piety and knowledge. In fact Moshiach exists in every generation. In our very midst there is always a living human being who is the potential redeemer for his time. He himself may not know his destiny, even as Moses (the first redeemer) did not know his destiny until it was revealed to him from Heaven at the appropriate time. As the generations were not ready, the Messianic spirit was not conferred upon them, and many such *tzadikim* passed away in the past. This principle, too, is not esoterics, but part of our Halachic (thus universal) tradition, as stated in *Responsa Chatam Sofer* VI:98; and *Sdei Chemed*, Kelalim, aleph:70. (See at length my introduction to *Likkutei Sichot*, vol. II, New York 1983, pp. XVII-XXI.)

To be sure, these ideas have given rise to wild speculations. Many people tried to figure out the deadline of 'In its time', and even identified certain individuals as the ultimate redeemer, with well-known tragic consequences. The Talmud (not Maimonides, as suggested by Nadler) thus decreed 'Blasted be the bones of those who calculate the end. For people would say, since the predetermined time has come, and yet Moshiach has not come, he will never come.'

Note, however, that this is a qualified prohibition, forbidding the calculation of the deadline of 'In its time.' For only that calculation is subject to the Talmud's apprehension. Thus indeed we find the rabbis of the Talmud themselves offering dates for the redemption in the *Midrash* and *Zohar*. And so did many of the greatest authorities thereafter, like Saadiah Gaon, Rashi, Baalei Tossafot, Maimonides, Nachmanides, Abarbanel, R. Isaac Luria, the Vilna Gaon, and many more. R. Margolius cites dozens of such sources in his edition of *Teshuvot Min Hashamayim*, sect. 72.

Obviously these authorities would not violate a Talmudic restriction, nor were they wrong with all their predictions. Without discussing here these dates, in a general way they offered times of auspicious opportunities for the *achisheno* ('I will hasten it'). To calculate a deadline is a vain and dangerous exercise in futility, for that date is known to G-d alone. But there are many occasions prior to that which are an *et ratzon* (auspicious time) to bring about the redemption earlier with a little bit of effort on our part. Unfortunately, time and again we missed these opportunities of the past. Even so, none of us has lost faith, because we know and believe with perfect faith that (a) there are more of these opportunities; and (b) never mind the past, we still anticipate that this very day may be the anticipated deadline.

Thus we continue to pray for Moshiach every day. There is hardly a prayer (above all the *Amidah* and the *Kadish*) where we do not express our fervent desire for the redemption. These prayers reflect our belief in Moshiach. There is hardly a greater expression of the *teshuvah* (return to G-d) that will speed up the redemption, than this affirmation of our faith. For the Messianic redemption is essentially a religious event, of which the material benefits are the external trappings necessary for its spiritual goals. (See Maimonides, *Hilchot Teshuvah* 9:2, and *Hilchot Melachim* 12:4-5.) If so far we did not succeed, it is because, unfortunately, many of those who pray are insincere, by allegorizing and abstracting this principle of our faith into an empty and meaningless idea, rather than the quite literal meaning of it. To many others it does not mean even that. Still others are under Christian influence about the personality of the Messiah, distorting his human nature into an idolatrous demigod (or worse), and there are some, under Islamic influence, who have a crudely material conception of the end of days. And then, of course, there are the escapists, who sanctimoniously proclaim: "We carry on 'normally', and leave Moshiach to whenever it will please G-d to send him."



The latter claim to rest their case on *Shir Hashirim Rabba* 2:7: 'R. Helbo said, G-d adjured Israel not to press for a hastening of the end.' They quote this saying, but ignore the sequel which clearly explains its meaning with specific examples: Four generations tried to hasten the end by trying to determine their fate on their own, arising in revolution against the nations to establish a *fait accompli* as if the time of redemption had come. All of these, and their successors in later times, came to grief. To take such action, though, is obviously not the same as praying to G-d, or even demanding of G-d, to send Moshiach.

To overcome this refutation they quote Rashi on *Kethuvot* 111a: "'They shall not delay (*yerachaku*) the end' — i.e., through sin. Another version reads 'They shall not hasten (*yedachaku*) the end' — i.e., through excessive prayers." (Rabbi Nadler misunderstood this Rashi, failing to realize that Rashi discusses two non-related versions, and then distorted the explanations by combining them as one, to wit, that the end will be delayed through excessive prayer!) Commentators explain the second version in terms of excessive prayer being *effective and hastening* the redemption, but there will be a price to pay! (*Arvei Nachal*, quoted in *Etz Yossef, ad loc.*)

What is the definition of excessive prayers? Whatever has been done to date obviously is not. Moreover, *Isaiah* 21:11f. reads: "Watchman, what will be of the night? Said the Watchman, Morning has come and also night; if you will request, request. Return and come!" *Yerushalmi, Taanit* 1:1, quoted by both Rashi and Redak for the plain sense of Scripture, interprets darkness to refer to our *galut*, of which the Watchman (G-d) says that He is ready to make the morning (redemption) shine for you, and also the night (retribution) for the heathens. Israel asks, When? And the response is: '*Whenever you want*, He wants!' «Rashi: If you want to make your request to hasten the end, *request!*» What is detaining the redemption? The lack of *teshuvah*; thus 'Return and come!'

The prayers we recite already, and would add, obviously do not refer to the redemption of *bei'to* (the 'deadline'), for that is already determined, and our prayers have no effect on it whatsoever. They refer then exclusively to a hastening of the end, for which everyone that cares ('*Whenever you want*') must ask.

It is impossible to conceive of a greater *chilul Hashem* than the continuation of the present *galut*! There is no greater *chilul Hashem* than the fact that Moshiach has not come yet in our post-Holocaust generation! To be sure, in spite thereof, and *lehachiss* this trial, we shall continue, persistently and stubbornly, to await his coming every day. But anyone that will not storm the Heavens, to bring about the redemption, is guilty of the crime of insen-

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sitivity to the outrageous sufferings of *Knesset Yisrael*, insensitivity and wanton neglect of the most horrible *chilul Hashem*! (cf. Chofets Chayim Maamar Da'at Torah)

Whatever excessive prayer may be, the fact is that all the prayers are not enough: we must not only ask, but *demand* 'We want Moshiach now, we do not want to wait!' Thus said R. Shimon bar Yochai: Thousands of men fell in the wars of King David as a punishment because that generation did not *demand* that the *Bet Hamikdash* be built in their time (a generation before the destined time for the *Bet Hamikdash*!). Now, if those people, who never had a *Bet Hamikdash*, and for whom it was not destroyed (and it was before the intended time), were punished *for not demanding* it anyway, how much more so with regards to us! (*Midrash Tehilim* 17:4; quoted by Redak on II Samuel 24:25, and *Rokeach*, Hilchot Tefilah, sect. 322.) Israel will not be redeemed until they will return and demand the Kingdom of Heaven, and the Kingdom of the House of David, and the building of the *Bet Hamikdash*! (*Midrash* cited by Rashi, and Redak, on Hosea 3:5; and *Bet Yossef, Orach Chayim*, sect. 188.)

The Chofets Chayim, author of *Mishnah Berurah*, is the most widely acclaimed *posek* of this century, and he rules explicitly: We must ask for the redemption even as a hired worker does for his wages: If he will not *demand* his wages, there is no obligation to pay him that very same day. Precisely so *we must demand the redemption!* (*Sichot Chofets Chayim*, par. 14; *Perushei Chofets Chayim al Hatefilah*, p. 80, par. 168.)

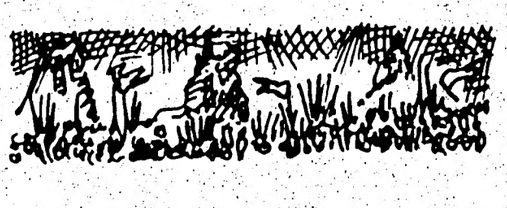
We must pick up King David's continuous refrain and prayerful protest of *'ad matai* — how much longer' (see Psalms 6, 74, 80, 90, 94 and especially 44); we want Moshiach now — we do not want to wait any longer!

Is this not *chutzpah*, presumptuousness, indeed blasphemy? No, and again, definitely no! For such words, requests and demands are meaningful only to one who sincerely believes in G-d, only to one who believes that Divine Providence alone is forever and everywhere in control, and only to one who is firmly committed to the message of the Prophets and the teachings of our sages.

In summary, we prefer the "vulgar, crude, cheap, crass, impious, mindless obscenity" of R. Shimon bar Yochai, Rashi, Redak, Bet Yossef, Chofets Chayim, a 'certain Hasidic sect,' and the 'so-called soldiers in the imaginary 'army of Hashem'', rather than the 'very lofty, moral and spiritual values' of the esoteric allegorizations of our modern-day Hellenists.

One final comment-question: Rabbi Nadler is horrified that evangelical Christians admire, and identify with, the Hassidim's "zeal to master Scripture, desire to reach out to the non-believers, and ardent adherence to the belief in Moshiach." He calls this a "very unhealthy reality." Why would this disturb a rabbi whose sole function is to inculcate these very values in himself and in o hers? This telling observation, perhaps, explains everything.

Rabbi J. Immanuel Schochet
Downsview, Ontario



Rabbi Nadler Responds

Rabbi Schochet begins his response to my essay by accusing me of deliberate "misquotation, quoting out of context, suppression of the truth, ignorance, impudence and insincerity." He concludes by implying that I am a "modern-day Hellenist". But in between these most unkind and unsubstantiated statements, he says — with redundancy and an abundance of irrelevant sources — absolutely nothing which addresses the very heart of the concern of my paper on messianism. The thrust of the sources he quotes is simply that the belief in messianic redemption is central and is to be prayed for fervently, and daily. No doubt. I hardly called that into question. Quite the contrary, I affirmed the centrality of messianism at the very start of my critique. Rabbi Schochet affirms that messianic redemption is contingent upon human action. This was the very point I made in concluding the essay. The issue under contention is what kind of human action — normative halakhic observance, or radical messianic hysteria of the sort being peddled by Lubavitch?

Rabbi Schochet claims that I have misquoted. The only specific support for this accusation which he provides is simply incorrect. He writes that "The Talmud (and not Maimonides, as suggested by Rabbi Nadler) condemned messianic speculation". False on both counts. What I *did* write was;

"Following in the Talmudic tradition which warns against messianic speculation (*Sanhedrin*, 97a-b) and which forbids messianic political activism (*Ketuboth*, 111a) he (Maimonides) writes in his code of Jewish law . . ."

Not only did I not suggest that the strictures against messianic speculation are original with Maimonides, but I even provided the specific Talmudic references upon which he based himself. Rabbi Schochet falsely implies that Maimonides did not share the Talmudic view. Here it is of course Rabbi Schochet who is guilty of the very misquotation and suppression of truth of which he accuses me. Later, he implies that I have misunderstood Rashi's comments to *Ketuboth*, 111a. Wrong again. Rashi conflates two textual traditions in order to arrive at his conclusion that excessive prayer for redemption will only lead to its very delay. Rabbi Schochet, desperate to find mistakes where there are none, distorts but fails to refute. The reader of his response can only emerge confused from his dizzying parade of irrelevant sources.

When not busy insulting me, Rabbi Schochet strings together a hodgepodge of Rabbinic sources which simply confirm that for which I allowed in my own article: that Jews must pray daily, and *wait* daily for the messianic era. What he fails to address is the very heart of the issue which I have raised: what means are appropriate expressions of the messianic hope. He apparently missed the entire point. Allow me briefly to repeat it. Prayer, in its proper time, is appropriate. Bumperstickers, leaflets handed out on street-corners, billboards, ads in the non-Jewish press, and jingos more appropriate for television commercials than for 'Tefilla' are not. They are rather (I repeat) vulgar, offensive and cheap. The place for prayer is in the synagogue, not the street to which the bumpersticker reduces it. And an obsession with messianism has proved in our past to be dangerous, and it can lead to tragedy.

But Rabbi Schochet's most disturbing comments are the following:
"In our very midst, there is always a living human being who is the potential redeemer of our people." Here Rabbi Schochet obliquely raises a crucial issue which I had determined to avoid in my paper. In the light of his response, however, I feel compelled to reveal that there are many within the Lubavitch movement who have decided that they know who the messiah is. He is in fact a "human being living in our midst." In the Crown Heights section of Brooklyn, to be precise. To quote a recent Lubavitch publication:

> "The messiah dwells in our midst, and we must look for the man who has all of the signs . . . (There follows a description of the Lubavitcher Rebbe's accomplishments — A.N.) The Rebbe, Shlita who is the saviour of God . . . The Rebbe was picked by the Holy One Blessed Be He as the messiah and saviour of our people, just as Moses was picked as redeemer . . . And very soon the Rebbe-King Saviour will reveal himself in all his majesty and splendor . . . until he will turn the entire universe to serve him as one, and God will reign." (Translated from *Kobetz Hiddushei Torah - Hamelekh Hamashiah Ve'Hageula Ha'Shelema*, (Heb.) Jerusalem, 1983.)

The danger — indeed the near idolatry — of such statements speak, I believe, for themselves. Such messianism serves only to disgrace an otherwise great Jewish leader, and to distract a movement which has proven effective in reaching out to many alienated Jews, from its more important tasks.

Rabbi Schochet, finally, cannot understand why I am disturbed by affinities between Lubavitch and fundamentalist Christians. Put simply, I take the lessons of Jewish history seriously. One clear lesson is that sects which adopt a false messiah are soon lost to the Jewish people, and occasionally — as in the case of medieval Christianity — become its most deadly nemesis. I gather from his tone that Rabbi Schochet takes pride in the similarities between Christianity and Lubavitch. Sad, indeed.

The other letters, besides repeating Rabbi Schochet's sources regarding the nature of the messianic belief, seem to share a common concern — defending the honour of the Lubavitch movement. My article was not a general critique of Lubavitch, but rather a consideration of the specific theme of radical messianism, which many readers quite correctly associate with that sect. Jewish intellectual history is filled with internal ideological dissent and disputation.

Thankfully, Judaism has no pope with claims to divine infallibility. Aside from uniformity of halakhic practice, Judaism has always been blessed with a very rich ideological and theological pluralism. This pluralism has resulted in a colourful plethora of religious movements within traditional Judaism. Lubavitch is but one such movement. It has endured the harsh ideological critiques and the scorn of some of Judaism's greatest Talmudic scholars beginning in the 18th century with the Gaon of Vilna, through to the contemporary Sages Rabbi Aaron Kotler, Z'L, of Lakewood, and Rabbi Elazar Menahem Shach, Shlita, of Bnei Brak. My own reservations about the hysterical tone of Lubavitch messianism are far from unique in the Rabbinic world. I would hope that they not be mistaken for anything less than a "disagreement for the sake of heaven" which, according to the Sages of the Mishna (*Avoth*, 5:20), will endure until the arrival of the *true* messiah.

Rabbi Allan Nadler,
Montréal

Sir:

I read with considerable interest, Dr. Julian Bauer's article in the last issue of *Viewpoints*.

Dr. Bauer has cogently and intelligently discussed the issue of funding by the organized Jewish community, of Jewish Education. He is correct that the subject is a complex one, requiring continuing debate and dialogue among the interested parties.

AJCS, in a recent meeting of its Executive Committee, independently found itself in agreement with Dr. Bauer's own ideas for top communal priorities: Jewish Education, and Care for the Frail Elderly. We recognize the importance of the first priority, to our continuing viability as a Jewish Community; and of the second, as a reflection of values deeply rooted in our faith.

I would agree that simple solutions to identify the resources required to adequately finance initiatives in both these key areas will require difficult decisions. It is for this reason that AJCS has taken, and will continue to take responsibility for developing an overall community service plan. It is not our intention to relegate the Federation solely to the role of fundraising agency, as Dr. Bauer suggests. The importance of raising sufficient funds through Combined Jewish Appeal must be coupled by their judicious expenditure on programs of highest communal priority. The lengthy and complex Community Planning and Allocations process reflects the importance we attribute to this crucial responsibility of AJCS.

I believe that Dr. Bauer misses the point when he presents planning for Jewish Education as an issue of greater centralization versus the *status quo*.

We, at AJCS, would like to feel that through the good offices of the Jewish Education Council, the community's coordinating and planning body in this priority area, difficult decisions as to the deployment of resources and the effectiveness of institutions and their programs must be fully discussed, prior to decisions taken.

Although the community's goal is to increase its financial commitment in the area of Jewish Education, specifically, day school support, we have no desire to usurp the input and involvement of concerned parents and other individuals involved at our local Jewish schools. We believe that through a partnership with these parties, we can reach sound decisions.

It is not out of a desire to centralize all decisions in the hands of our communal agencies that we have developed a community planning function and process, but due to a realistic projection that the changing nature of our community requires that we complement our fundraising with coherent planning.

John R. Fischel
Executive Director,
Allied Jewish Community Services
Montreal